THE BOOK OF REMEMBRANCE

A Kenning of the Sinister Tradition

Agios O Satanas

(Unsaint) Krist-Opfer John

Sometimes, people ask me why I do what I do; why I spend my life studying magick, the occult and Satan. The answer is simple - I already Know God. And, what I am doing in the shade is God's Work. For THEY are Legion and I Theomacha will to be free.

Father is his name
We are not from God

references to grail in parzifal are identical with biblical description of satan in heaven, jeweled stones.

From Mary, Jesus is the progreny of Demons
Demons trapped in Stones from heaven where Satan dwelt
See Naos for different Stones
this is why the Tradition straddles Christianity which stole the secret,
from the Tradition that knew it.

End of Desire = Succibi/Icubi,
Immortal Soul given to them from union with humans

We are the Fallen Angels
Must speak the Word of God (Purity)
must mate with Angels to be restored to Heaven

Star Game map of the Stars to contact
to draw down Succubi/Incubi and mate
the End of Desire

According to remarks made and left by the Order of Nine Angles, once translated, the Latin in Copula Cum Demonae (A Summer's Tale) by R. Venn 1978, a short fictional work released as part of the Venus Sphere in 1998 via the website Nasz-Dom, offers clues to the origin of the Tradition relating to the Nine Angles.

It is my considered opinion that yes, it does. In tandem with over two decades of dedicated study and practice of the Septenary and the Sinister as One of THEM, I believe now is the time to wrench open an ancient gate and let what dwells within yawn forth. To presence the Dark Gods.

I make this decision with the Grace and Consent of Our Other Lord and stand as a Lightbearer.

Copula Cum Demonae (CCD), although short, offers a dizzying amount of insight when its dark avenues are explored. All I have learned I will reveal to you.

To begin I will reprise some of the Latin phrasing used in CCD.

(i)

The Latin includes phrases featuring Old Testament rebukes germane to Catholicism.

The Latin phrase “Inveni Pauli servum meum, oleo sancto meo unxieum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum” translates to English as:

“I have found my servant David; with my holy oil I have anointed him: my hand shall hold him fast, and my arm shall strengthen him.”

This is a paraphrasing of Psalm 89:20, a verse from the Book of Psalms in the Old Testament of the Bible. In many translations, including the King James Version (KJV), it reads as follows:

"I have found David my servant; with my holy oil have I anointed him."

Psalm 89 is a poetic reflection on God's covenant with David and the promises made to him regarding his dynasty and kingdom.

(ii)

The phrase "quod er* commixtione homines, et tali modo nasciturum ess Anti-Christum" is roughly:

"That by the mingling of humans, and in such a manner, the Antichrist will be born."

* er should be et. The ONA offer warning the Latin has been corrupted and yes it has but not to any obscurant degree.

(iii)

"Homo jungens non vilificat, immo dignificat suam naturam." translates to:

"A person who unites does not degrade, rather dignifies their nature."

(iiii)

The phrase "Exorcizamus te, omnis immunde spiritus, omnis Satanica potestas, omnis incursio infernalis adversarii" translates to:

"We exorcise you, every unclean spirit, every Satanic power, every onslaught of the infernal adversary."

These and other phrases of similar description, form part of the Roman Catholic 'Rite of Exorcism', used during the Churches exorcism ritual to command and expel evil spirits.

(v)

"Suscipe, Satanas, munus quod tibi offerimus, memoriam recolentes Atazoth" translates to:

"Receive, Satan, the gift which we offer to you, in memory of Atazoth."

(vi)

Now, to the Latin that points and conceals secrets.

The phrase "Veniebant Daemones, et cum mulieribus miscebantur" translates to:

"The demons came, and they mingled with the women."

I pause briefly to explore the significance of the Latin above before progressing to the Latin below.

I have consistently been curious as to why the sources/practices of the ONA often lead to Roman Catholic Christian (RCC) inversions. The latin above is paraphrasing from the RCC's Rite of Exorcism, where midway through the exorcism the Trinity of God is discussed.

The Rite of Exorcism.

Rite of Exorcism - Prayers - Catholic Online

P = Priest.

Take note of the sections I have put into bold text and underlined.

"P: Now this is the Catholic faith: that we worship one God in Trinity, and Trinity in unity; All: Neither confusing the Persons one with the other, nor making a distinction in their nature.

P: For the Father is a distinct Person; and so is the Son; and so is the Holy Spirit. All: Yet the Father, Son, and Holy Spirit possess one Godhead, co-equal glory, co-eternal majesty.

P: As the Father is, so is the Son, so also is the Holy Spirit. All: The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.

P: The Father is infinite, the Son is infinite, the Holy Spirit is infinite. All: The Father is eternal, the Son is eternal, the Holy Spirit is eternal.

P: Yet they are not three eternals, but one eternal God. All: Even as they are not three uncreated, or three infinites, but one uncreated and one infinite God.

P: So likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty. All: Yet they are not three almighties, but they are the one Almighty.
P: Thus the Father is God, the Son is God, the Holy Spirit is God. All: Yet they are not three gods, but one God.

P: Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord. All: Yet there are not three lords, but one Lord.

P: For just as Christian truth compels us to profess that each Person is

individually God and Lord, so does the Catholic religion forbid us to hold that there are three gods or lords. All: The Father was not made by any power; He was neither created nor begotten.

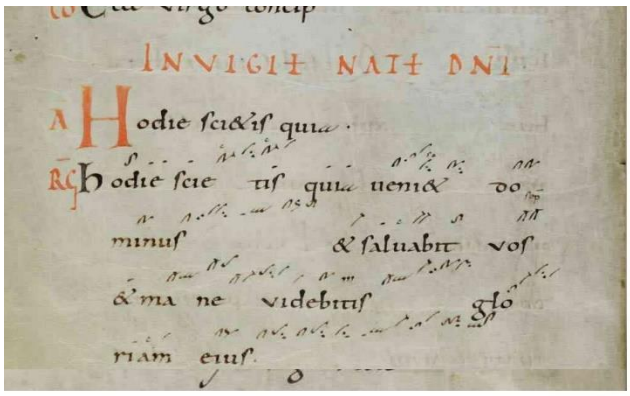
P: The Son is from the Father alone, ***<u>neither created nor made, but begotten</u>****. All: The Holy Spirit is from the Father and the Son,* ***<u>neither made nor created nor begotten</u>****, but He proceeds.*

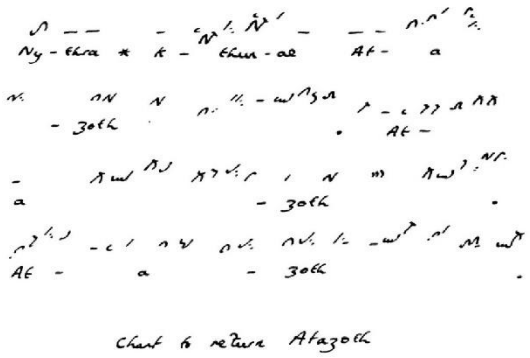
P: So there is one Father, not three; one Son, not three; one Holy Spirit, not three. All: And in this Trinity one Person is not earlier or later, nor is one greater or less; but all three Persons are co-eternal and co-equal.

P: In every way, then, as already affirmed, unity in Trinity and Trinity in unity is to be worshiped. All: Whoever, then, wills to be saved must assent to this doctrine of the Blessed Trinity.

See, how the RCC's Trinity is the binding of 3 as 1, and three 3's as 1; wherein if each Trinity is unbound it gives 3x3, or 9 separate points.

The enmity between ONA and the RCC is exceptionally malevolent. It is as you will see very old Satanism. From what I have seen and understood myriad inversions of ancient Christian texts (from the King James Bible) and formats such as as plainchant song (Later Gregorian) wherein The Chant to Return Atazoth is taken from Introit Hodie Scietis, the Chant for Vindex or Diabolus is an inversion of Dies Irae* prized by the Church such) are either inverted, or corrected in such a way as to be diabolic;- the Antithesis of representing God.





"Today you will know who comes, the Lord, and he will save you; and in the morning, you will see his glory."

	MR	Rorate caeli	Ecce virgo concipiet
Xmas vigil:	GR	Hodie scietis	Revelabitur gloria Domini
	MR	*Hodie scietis*	*Revelabitur gloria Domini*
Xmas midn:	GR	Dominus dixit	In splendoribus sanctorum

*However, this convenience of phrase must not be misunderstood. In the chronology of events Satanists are not taking practices from the Church, the Church took practices from Satanists and denuded and syncretised them for its necromantic wall-nailed horror of a religion.

The melody and text of "Hodie Scietis" have been passed down through the centuries as part of the rich tradition of Gregorian chant. Gregorian chant is named after Pope Gregory I, who is traditionally credited with organizing and codifying the chants used in the Roman liturgy in the 6th century. However, many of the chants, including "Hodie Scietis," existed in some form before Gregory's time and were further developed and standardized over the centuries.

The Introit "Hodie Scietis" is associated with the Feast of St. Thomas the Apostle, which is celebrated on December 21st in the Roman Catholic liturgical calendar. St. Thomas the Apostle is commonly known as Doubting Thomas because of his initial disbelief in the resurrection of Jesus until he saw and touched the wounds of Christ.

"Hodie Scietis" translates to "Today you shall know" in English. This Introit is taken from the Gospel of John (20:26), where Jesus appears to the disciples, including Thomas, and invites him to touch his wounds, leading Thomas to proclaim his faith, saying, "My Lord and my God!" The Introit reflects the theme of revelation and belief, highlighting Thomas's recognition of Christ's resurrection and his declaration of faith.

During the summer solstice, which typically falls around June 21st in the Northern Hemisphere and December 21st in the Southern Hemisphere, the Sun reaches its highest point in the sky. This results in the longest day of the year in terms of daylight hours, accompanied by the shortest night. It marks the peak of summer in the Northern Hemisphere and winter in the Southern Hemisphere.

Conversely, the winter solstice occurs around December 21st in the Northern Hemisphere and June 21st in the Southern Hemisphere. During this time, the Sun reaches its lowest point in the sky, leading to the shortest day of the year with the longest night. It symbolizes the peak of winter in the Northern Hemisphere and summer in the Southern Hemisphere.

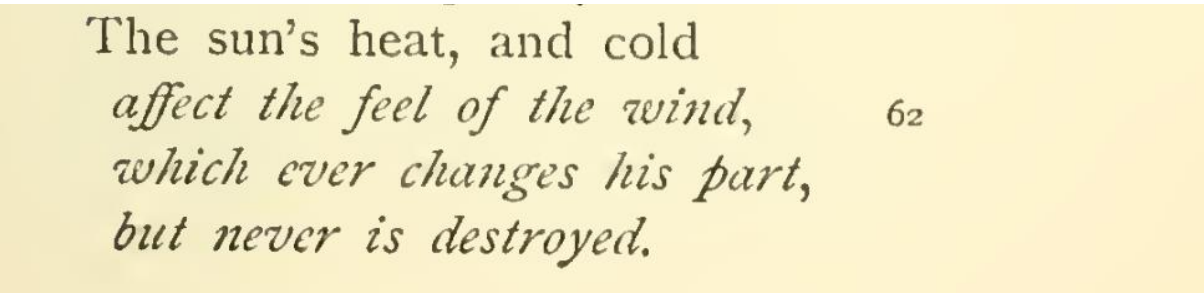
December 21st in the Northern Hemisphere where Britain lies, is the time of the Winter Solstice and on the shortest daylight period of the year marking the longest night of the year. A significant time for darkness and its energies to be concentrated and made manifest.

Now, I move to address the aforementioned ‘Latin below’.

(vii)

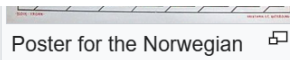
'wyrd non est aliud, quam halitus aquae, terraeque, solis calore exacte attenuatus et coctus, a frigore secutae noctis in unum coactus, densatusque. And another part: veniebant Dasmones, et cum mulieribus miscebantur.'

"Wyrd is nothing else than a breath of water and earth, precisely attenuated and cooked by the heat of the sun, brought together as one by the cold of the following night, and condensed. And another part: the demons came, and they mingled with the women."


The sun's heat, and cold
affect the feel of the wind, 62
which ever changes his part,
but never is destroyed.

The above seems to equates Wyrd (Time-Destiny) with the alchemical process of Wisdom or the creation of The Philosopher’s Stone; and then, abruptly, copulation with demons.

Wyrd, used here in CCD has an exceptionally specific connotation as will become clear shortly.


Poster for the Norwegian magazine *Urd* by Andreas Bloch and Olaf Krohn

The Old English term *wyrd* derives from a Proto-Germanic term **wurđíz*.[1] *Wyrd* has cognates in Old Saxon *wurd*,[2] Old High German *wurt*,[3] Old Norse *urðr*,[4] Dutch *worden* (to become),[5] and German *werden*.[3] The Proto-Indo-European root is **wert-* meaning 'to twist', which is related to Latin *vertere* 'turning, rotating',[6] and in Proto-Germanic is **werþan-* with a meaning 'to come to pass, to become, to be due'.[5] The same root is also found in **weorþ*, with the notion of 'origin' or 'worth' both in the sense of 'connotation, price, value' and 'affiliation, identity, esteem, honour and dignity'.[*citation needed*]

In this case, it can be translated as ‘To Become’. However, honour/dignity should also be kept in mind as related aspects, especially in relation to (iii).

(viii)

The ‘Devil’ in CCD also says:

"Lapsit ex coelis" a Latin phrase that translates to "It fell from the heavens" or "Fallen from the heavens”.

And there are rich allegories to this: Satan falling to the Earth, Special Crystal from a Meteorite, The Introduction of The Four Elements separated from the Single Element, The Arrangement of Anados radiating from Theos, Entropy invading Perfection, Time invading Matter, (Satan’s War on Heaven), The Sounds of the Cosmos by the Revolution of the Planets that animates Life through Music, or the Separation of Man from God and Man into many elements from the Immortal singular.

(ix)

Finally:
"Copula cum Daemone" is Latin and translates to "Union with the Demon" in English. When this phrase is searched for it reveals a book titled ‘Demoniality’ by Father Sinistra also known as Ludovico Maria Sinistrari.

Ludovico Maria Sinistrari - Wikipedia

Ludovico Maria Sinistrari (26 February 1622 – 1701) was an Italian Franciscan priest and author.

> Sinistrari was an advisor to the Supreme Sacred Congregation of the Roman and Universal Inquisition in Rome. He was considered an expert on exorcism and wrote of the effects (during exorcisms) of various plants and other substances[1] including cubeb, cardamom, ginger and nutmeg. He was also considered an expert on demonology,[2] sins relating to sexuality, and all combinations thereof, including investigations of those individuals accused of sexual relations with demons. Allegations along these lines became staples of later Inquisition investigations of those accused of witchcraft.

Demoniality (1879) is a detailed discussion of the union of human women with demons. It professes faith in the existence and reality of demons as Succubi/Incubi as confirmed in the 12th Century at the Council of Lateran.

Demoniality; or, Incubi and succubi; a treatise wherein is shown that there are in existence on earth rational creatures besides man, endowed like him with a body and a soul, that are born and die like him, redeemed by Our Lord Jesus-Christ,

[and capable of receiving salvation or damnation : Sinistrari, Ludovico Maria, 1622-1701 : Free Download, Borrow, and Streaming : Internet Archive]

I have remarked on my own experience and conviction in supernatural forces being real forces in multiple experiences in my Diaries of a Devilworshipper (Vol. 1 and 2) and my lifelong vocation as One of THEM, a worshipper of Dark Gods and a Satanist. It should not pass without remark that according to estimates by the CIA, 85% of the Planet is religious;- a factor Carl Jung puts down to the turbulent unconscious.

This book it will be shown, establishes a key belief by the traditional/original Order of Nine Angles and their predecessors, in the existence of real entities that share our plane that can be called down/forth for some very special purpose.

CCD desrcibes an encounter with a shape-shifter. Indeed, if you examine 'Mythos' which collects the stories relating to Dark Gods of the ONA you will observe an undercurrent of reference to shape-shifting AND shape-shifters;- not just the Trickster/Lokerian archetype embodied by Long or Myatt or certain of its adherents where appearance and essence are games/japes – but elementals, dark gods, entities that are other than Us.

The encounter in CCD makes mention of 'Melusine'.:

Melusine - Wikipedia Succubus, Elemental, Shape-shifter...

> **Mélusine** (French: [melyzin]) or **Melusine** or **Melusina** is a figure of European folklore, a female spirit of fresh water in a holy well or river. She is usually depicted as a woman who is a serpent or fish from the waist down (much like a lamia or a mermaid). She is also sometimes illustrated with wings, two tails, or both. Her legends are especially connected with the
>
> and for shorter periods over Cilician Armenia and Jerusalem) are said in folk tales and medieval literature to be descended from Melusine. The story combines several major legendary themes, such as the water nymph or mermaid, the earth being (terroir), the *genius loci* or guardian spirit of a location, the succubus who comes from the diabolical world to unite carnally with a man, or the banshee or harbinger of death.

See then, Elemental - Wikipedia

An **elemental** is a mythic supernatural being that is described in occult and alchemical works from around the time of the European Renaissance, and particularly elaborated in the 16th century works of Paracelsus. According to Paracelsus and his subsequent followers, there are four categories of elementals, which are gnomes, undines, sylphs, and salamanders.[1] These correspond to the four Empedoclean elements of antiquity: earth, water, air, and fire, respectively. Terms employed for beings associated with alchemical elements vary by source and gloss.

In Naos (1989) A table of correspondences are given for the Tarot.

And compared to references in Naos: an obvious connection to paracelus, especially when:

4 The Four Elemental Forms of the Tarot

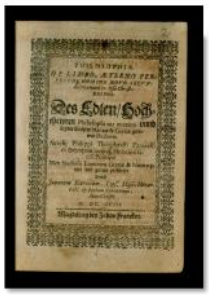
Mage	High Priestess	Warrior	Maiden
Sylphs	Gnomes	Salamanders	Undines
Capricorn	Cancer	Libra	Aries
West	South	East	North
Wands	Pentacles	Swords	Chalices
Air	Earth	Fire	Water

Paracelsus conceived human beings to be composed of three parts, an elemental body, a sidereal spirit, and an immortal divine soul. Elementals lacked this last part, the immortal soul. However, by marriage with a human being, the elemental and its offspring could gain a soul

The Sinister Tarot of the ONA secretly exhibits this Sinister Tradition of demonic progeny.

DEMONIC MAGIC

Paracelsus devotes Book IV of the *Astronomia Magna* to "infernal magic," by which he means simply how demons practice natural magic. Demons are able to practice all the types of astronomy available to natural magicians (but not celestial magicians), such as reading signatures, stars, or palms to achieve great or prophetic knowledge, or utilizing gems for great power (e.g., telepathic communication over long distances), or even creating storms. However, they can not utilize natural astronomy whenever they wish, but only when God permits.



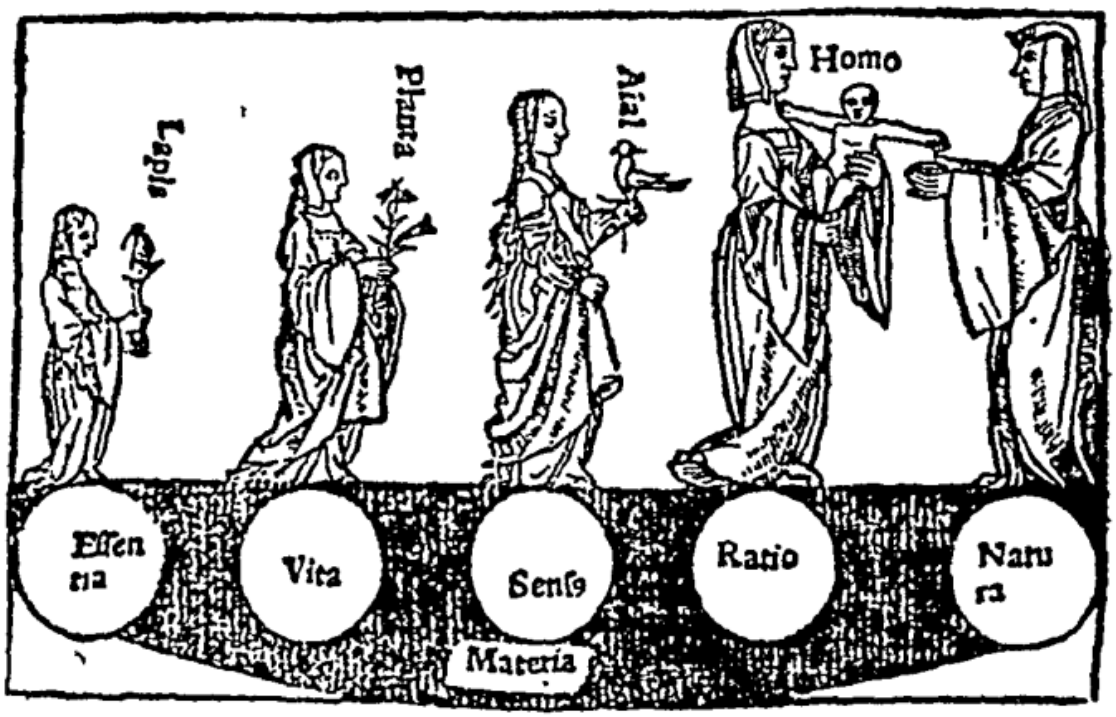


Fig. 9. The Stages of Nature.

Aos sí is the Irish name for a supernatural race in Celtic mythology – ***daoine sìth*** in Scottish Gaelic – comparable to fairies or elves. They are said to descend from the Tuatha Dé Danann, meaning the 'People of Danu', depending on the Abrahamic or pagan tradition.

Tylwyth

Article Talk

From Wikipedia, th

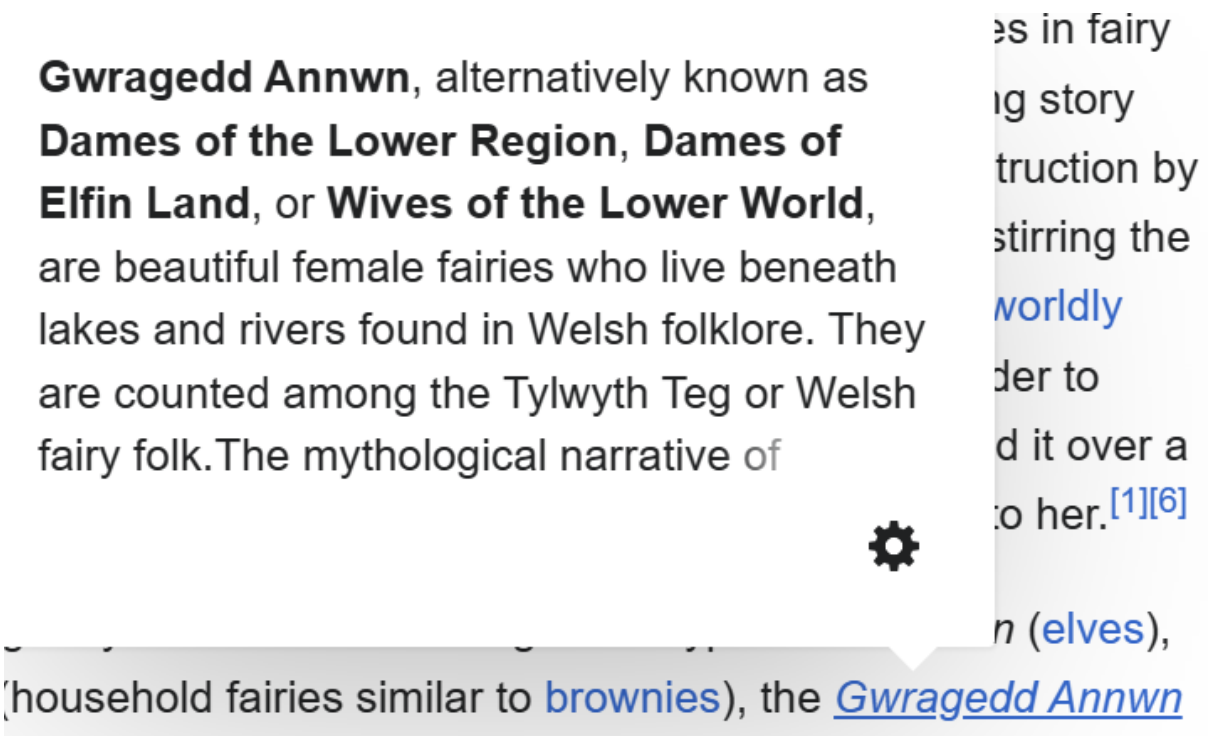
Tylwyth Teg (Midd
[ˈtəlʊi̯θ teːg]) is the
creatures corresponding to the fairy folk of Welsh and Irish folklore *Aos Sí*. Other names for them include ***Bendith y Mamau*** ("Blessing of the Mothers"), ***Gwyllion*** and ***Ellyllon***.[2]

Aos Si / Daoin Sith <> Aos Sith <> Aosoth.

In later sources the *tylwyth teg* are described as fair-haired and covet golden-haired human children whom they kidnap, leaving changelings (or *crimbilion*, sing. *crimbil*) in their place.[4] They dance and make fairy rings and they live underground or under the water. They bestow riches on those they favour but these gifts vanish if they are spoken of, and fairy maidens may become the wives of human men.[1] These fairy wives are however still bound by traditional taboos. They must be careful to avoid touching iron or they will vanish back to their realm never to be seen by their husbands again.[5]

Reference to Faery / Undines/Sylphs <> Qv. Paracelus' Elementals. Who leave changelings behind.

According to the folklorist Wirt Sikes the *Tylwyth Teg* may be divided into five general types: the *Ellyllon* (elves), the *Coblynau* (fairies of the mines), the *Bwbachod* (household fairies similar to brownies), the *Gwragedd Annwn* (female fairies of the lakes and streams) and the *Gwyllion* (mountain fairies more akin to hags). The *ellyllon* (singular *ellyll*) inhabit groves and valleys and are similar to English elves. Their food consists of toadstools and fairy butter (a type of fungus) and they wear digitalis bell flowers as gloves. They are ruled by Queen Mab and bring prosperity to those they favour.[7]


Gwragedd Annwn, alternatively known as Dames of the Lower Region, Dames of Elfin Land, or Wives of the Lower World, are beautiful female fairies who live beneath lakes and rivers found in Welsh folklore. They are counted among the Tylwyth Teg or Welsh fairy folk.The mythological narrative of
household fairies similar to brownies), the Gwragedd Annwn

Another fortress, "Caer Sidi", is often linked through its name with the Irish fairyland, where live the Tuatha Dé Danann, whom the Milesians eventually conquer.[9] it appears again in the same collection, in *"Kerd Veib am Llyr"*, ("The Song of the Sons of Llyr"), in language that closely follows that of *Preiddeu*; *Complete is my chair in Caer Siddi/ No one will be afflicted with disease or old age that may be in it./ Manawyddan and Pryderi know it./ Three (musical?) instruments by the fire, will sing before it/ and around its borders are the streams of the ocean/ and the fruitful fountain is above it...*. The poet, this time definitely speaking as Taliesin, also claims to have been with Bran in Ireland, Bran and Manawyddan being the sons of Llŷr.

So much for the Latin, now I will analyse the words given in English by the Devil of CCD.

“You have heard of the sangreal? Who now, alas, has not? But Phereder knew the secret - and ben Beirdd. There was a hermit - I forget now his name although Helinandus remembered him who began to change the real meaning and make it as a vessal for that new silly god with crosses and flocks of silly sheep It is, as von Eachenbach knew, lapsit ex coelis. And this you have, given by me, its guardian.""

Now, we enter into Arthurian Legend, the ‘Sangreal’ – also known as ‘The Holy Grail’.

Phereder is also Peredur (Knight)

Ben Beirrd is Taliesin ben Beirrd (Merlin/Wizard)

Heliandus is a Monk

Wolfram von Eschenbach was a poet who wrote about the Grail.

I will briefly discuss why each are mentioned. Researching these will lead to various historical personages that knew the secret of the Grail and relate to the secret tradition of the ONA.

angles of the phi-trapezoid. Or was there in existence before the creation
of this rite by Aquino an esoteric tradition (however vague) concerning nine
angles based on an entirely different concept - i.e. the angles formed
by a di-tetrahedron enclosing the spiral path which links the seven spheres
of the Tree of Wyrd? The septenary tradition is well-established in many versions -

The ONA’s clues are intended for the sharp of mind - at first I thought this referred to Arabic sources – now I know the sources are Welsh;- which is, without initiation, very vague indeed, puzzling endless scholars. But we will come to this.

In CCD, the ‘Devil’ remarks that Pheredur knows, (Percival, Knight of the Round Table) (literally perceiving/perceiverance) (a term used by Myatt)

Peredur - Wikipedia

Peredur son of Efrawg (Middle Welsh Arthurian romance) [edit

Further information: Perceval § Peredur, and Peredur son of Efrawg

A Peredur is also the
the Arthurian knight P

Other [edit]

In the *Englynion y Be*
the father of the leger

In the syndicated U.S
hired to fight Gawain

Peredur appears as

Percival, alternatively called **Peredur**, is a figure in the legend of King Arthur, often appearing as one of the Knights of the Round Table. First mentioned by the French author Chrétien de Troyes in the tale *Perceval, the Story of the Grail*, he is best known for being the original hero in the q

Still further allusions are found in early Welsh poetry. The poem *Ymddiddan Myrddin a Thaliesin*, which assumes the form of a dialogue between Myrddin Wyllt (the prototype of Merlin) and the poet Taliesin, deals out praise to the brave "sons of Eliffer", saying that they did not avoid spears in the heat of battle. The apparent context is the battle of Arfderydd, where Myrddin fought as one of Gwenddoleu's warriors, went mad from terror and in this way, acquired the gift of prophecy (see also *Vita Merlini* below).[3] For some unknown reason, however, the poem extends the number of sons to seven.[9] A warrior called Peredur is also listed in one of the younger sections of *Y Gododdin* (*awdl* A.31), which shows him as one of the heroes to have died fighting in battle as a member of the warband of Mynyddog Mwynfawr, chieftain of the Gododdin in "the Old North". It has been

Note the reference to seven sons.

Under the year 580, the *Annales Cambriae* record the deaths of Gwrgi (*Guurci*) and his brother Peredur (*Peretur*).[1] These references give them a place as heroes in the Hen Ogledd of the late 6th century.[4]

Further detail is supplied in later legendary traditions, notably those represented by the Welsh Triads (*Trioedd Ynys Prydein*).[3] One listing the three "Horse-Burdens" of Britain relates that Gwrgi, Peredur, Dynod Bwr and

'ben Beirrd' is Taleisin a pivotal character in the tradition and origins of the ONA, equitable with Merlin.

Taliesin

Character

Name Variants: Taliessin, Talyessin, Teliesin, Talgesin, Thelgesinus

Background Essay Author: Dianne Evanochko

Taliesin "of the shining brow" is a mytho-historical character generally associated with early Wales and North Western Britain in the 6th century AD. He is a figure belonging to both history, as an important Old Welsh court poet, and to mythology, as a magician and seer in both Celtic and Arthurian legend. The fictive and quasi-fictive literature that uses Taliesin, as either a significant or minor character, often combines these two aspects to varying degrees: he is depicted as both a poet (though rarely in the historically accurate court) and as a seer in possession of magical or seemingly magical powers and knowledge. However, historians and literary scholars are careful to keep the two figures separate.

Taliesin Ben Beirdd (chief of the bards), as Taliesin the poet is also known, is considered one of the most

Also ben Beirrd (Taliesin ben Beirrd – Chief of the Bards / Merlin).

Taliesin | Robbins Library Digital Projects (rochester.edu)

Taliesin Ben Beirdd (chief of the bards),

And before the spoils of Annwn woefully he sang,
And thenceforth till doom he shall remain a bard.

[Satan is referred to as a bard (A singing stone) – and Taliesin, aka Merlin is the chief of the bards, the keeper/protector of the singing stones).

CCD also mentions Heliandus as 'knowing'

Heliandus aka Saint John Chrysostom

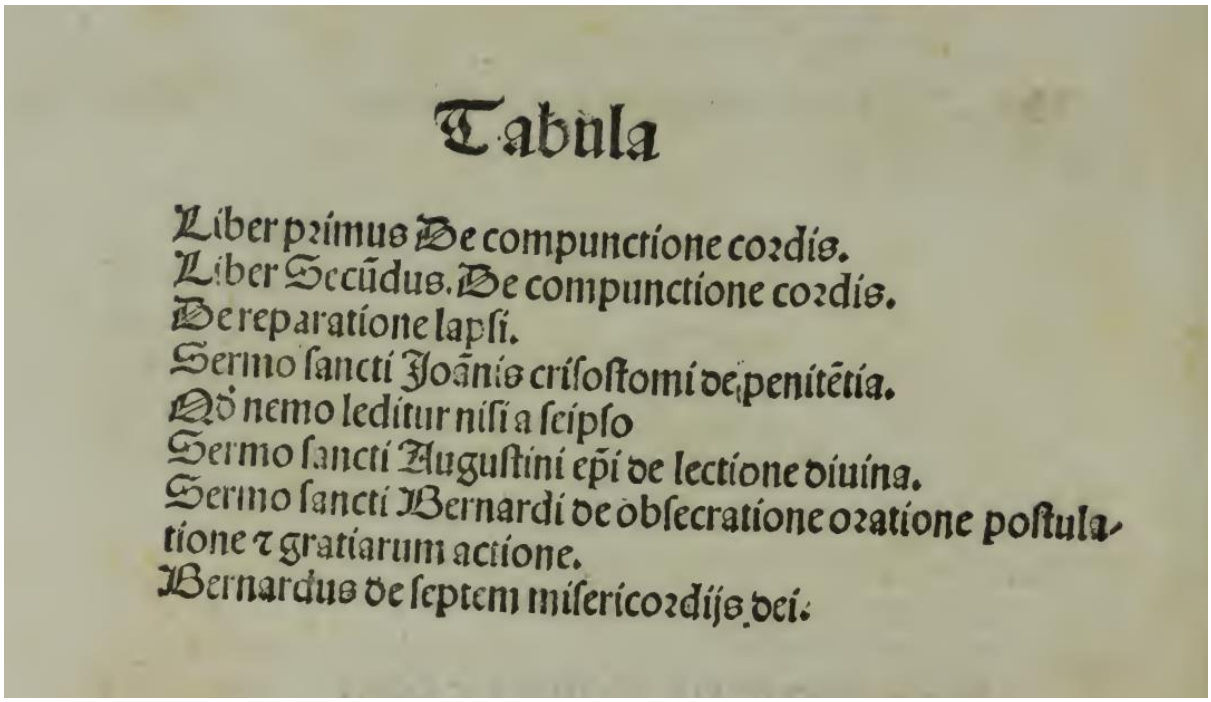
Helinand of Froidmont - Wikipedia

Chronicon [edit]

Helinand is most remembered for his *Chronicon*, a world-chronicle in Latin containing forty-nine books (of which only less than half have survived), which he compiled from 1211 to 1223. Helinand incorporated several of his treatises and letters into his *Chronicon*. These include moral treatises such as *De cognitione sui*, and *De bono regimine principis*, twenty-eight sermons on various Church festivals; one epistle entitled *De reparatione lapsi*, in which he exhorts a renegade monk to return to his monastery. The *Chronicon* itself is largely a compilation of texts taken from a wide range of sources.

"De reparatione lapsi" is a Latin phrase that translates to **"On the restoration of the fallen."**

Which is a curiously named, and themed title.


Tabula
Liber primus De compunctione cordis.
Liber Secūdus. De compunctione cordis.
De reparatione lapsi.
Sermo sancti Joānis crisostomi de penitētia.
Nō nemo leditur nisi a seipso
Sermo sancti Augustini epi de lectione diuina.
Sermo sancti Bernardi de obsecratione oratione postula-
tione t gratiarum actione.
Bernardus de septem misericordijs dei.

although Helinand frequently digresses from the historical account to comment on Scripture, include a treatise against astrology, write about saints and their legends, examine the animal world, or incorporate material from Latin literature or vernacular traditions. He is frequently quoted as a medieval authority on the meaning of the word "graal," i.e. the Holy Grail.[5] In this sense, the *Chronicon's* value is not based on its existence as a work on history. He is cited, for example, as a source of the description of the flight of Eilmer of Malmesbury.

"De reparatione lapsi" relates to the theological understanding of humanity's fallen state as a result of Adam and Eve's disobedience in the Garden of Eden, known as the Fall. According to Christian belief, this original sin resulted in a rupture in humanity's relationship with God, leading to spiritual death and separation from God.

The concept of "reparatione lapsi" focuses on the belief that through the sacrificial death and resurrection of Jesus Christ, humanity's relationship with God is restored, and redemption becomes possible.

[De reparatione lapsi hominis]. - Colenda Digital Repository (upenn.edu)

Chrysostomos Medieval Manuscripts Opuscula : Medieval Text Manuscripts

De reparatione lapsi - Wikisource

Among the Latin is this phrase:

“I have handed such a man over to Satan for the destruction of his flesh, so that his spirit may be saved on the day of the Lord (1 Corinthians 5:5)”

What is curious is the concentration of sources focused on a special Day of Our Lord, Dies Irae, the CTRA (Introit Hodie Scietis), the Coming of Vindex.

It relates to the theological understanding of humanity's fallen state as a result of Adam and Eve's disobedience in the Garden of Eden, known as the Fall. According to Christian belief, this original sin resulted in a rupture in humanity's relationship with God, leading to spiritual death and separation from God.

The concept of "reparatione lapsi" focuses on the belief that through the sacrificial death and resurrection of Jesus Christ, humanity's relationship with God is restored, and redemption becomes possible. In Christian theology, Jesus Christ is often seen as the "second Adam" who undoes the effects of the Fall by offering himself as a sacrifice for the sins of humanity. Through faith in Christ and acceptance of his sacrifice, believers are offered forgiveness of sins and the hope of eternal life.

A sample description of the Latin:

This passage appears to be from a letter or discourse, written in Latin, and addressed to a "beatissime frater" (most blessed brother). The author expresses concern about being judged like Job by insincere friends who offer no consolation in times of suffering. However, the author asserts faith in finding consolation in the Scriptures, citing Jeremiah 8:22 to emphasize the presence of a healer in Gilead (interpreted as a heap of witnesses, referring to the Scriptures) and the virtue of continence (interpreted as resin) that binds together what is broken. The author acknowledges hearing of a terrible calamity, including Satan's jubilation over the downfall of a soldier of Christ. Despite this, the author asserts confidence in finding solace in the Scriptures and in the virtue of continence, which binds together what is torn apart.

Wolfram von Eschenbach

[Wolfram von Eschenbach - Wikipedia]

Wolfram is best known today for his *Parzival*, sometimes regarded as the greatest of all German Arthurian romances. Based on Chrétien de Troyes' unfinished *Perceval, le Conte du Graal*, it is the first extant work in German to have as its subject the Holy Grail (in Wolfram's interpretation a gemstone). In the poem, Wolfram's narrator expresses disdain for Chrétien's (unfinished) version of the tale, and states that his source was a poet from Provence called Kyot.

Statue of Wolfram at Burg Abenberg castle in Abenberg

Little is known of Wolfram's life. There are no historical documents which mention him, and his works are the sole source of evidence. In *Parzival*, he talks of *wir Beier* ("we Bavarians"); the dialect of his works is East Franconian. On the basis of this and a number of geographical references, the present-day Wolframs-Eschenbach, until 1917 Obereschenbach, near Ansbach in present-day Bavaria, has been officially designated as his birthplace. However, th and not without problems - there are at least four Eschenbach in Bavaria, and Wolframs-Eschenba Bavaria (*Altbayern*) in Wolfram's time.[*citation neede*

The arms shown in the Manesse manuscript com

[The Project Gutenberg eBook of Parzival Vol. I, by Wolfram Von Eschenbach.]

Parzifal, like hundreds of thousands of descriptions over the centuries, describes the Grail. Only, this description is correct.

Each of these men supply a clue to the nature of the Grail/Philosopher's Stone and the Satanic Tradition of not just the ONA, but the Great Secret of All Alchemists, Mages, Mystics, Occultists and Ancient Philosophers, indeed the Great Work of All Ages.

Know now as we move forward that The Grail and its description (and subsequent veiled protection) is synonymous with Satan (not Christ) though the gravity of Christ's Birth will be made apparent.

In (Wolfram) von Eschenbach (Parzival aka Percival) we find the Grail described as a gemstone. It has been remarked over the centuries that some Knew the Grail and some did not. How then, do we know who Knows, what it is, and who it serves? By its description. ONA knew, now I know, and now you will know.

In Wolfram's 'Parzival' translated by Weston (2014) emerges this among the authors commentary:

The Project Gutenberg eBook of Parzival Vol. I, by Wolfram Von Eschenbach.

> It certainly seems in the highest degree improbable that a *German* poet should have introduced the Angevin element, lacking in Chrêtien; Wolfram's presentment of the Grail, too, differs *in toto* from any we find elsewhere, with him it is not the cup of the Last Supper, but a precious stone endowed with magical qualities. It is true that Chrêtien does not say *what* the Grail was, but simply that '*du fin or esmeree estoit, pieres pressieuses avoit el graal de maintes manieres*,' yet it seems scarcely likely that Wolfram should have interpreted this as a precious stone, to say nothing of sundry Oriental features peculiar to his description. But whence Wolfram derived his idea of the Grail is a problem which it is to be feared will never now be completely solved.

This is an eternal and comment lament of all who do not know the secret or the Mystery of Satan but come across his Works and Servants. I have seen and let out this wail countless times before This Time.

Let us detour into Parzifal for a moment:

Parzifal's first stanzas of the prose say this:

If unfaith in the heart find dwelling, then the soul it shall reap but woe;And shaming alike and honour are his who such doubt shall show,For it standeth in evil contrast with a true man's dauntless might,As one seeth the magpie's plumage, which at one while is black and white.And yet he may win to blessing; since I wot well that in his heart, Hell's darkness, and light of Heaven, alike have their lot and part. But he who is false and unsteadfast, he is black as the darkest night,And the soul that hath never wavered stainless *its* hue and white!

This my parable so fleeting too swift for the dull shall be,Ere yet they may seize its meaning from before their face 'twill flee,10As a hare that a sound hath startled: yea, metal behind the glass,And a blind man's dream yield visions that as swift from the eye do pass,For naught shall they have that endureth! And at one while 'tis bright and sad,And know of a truth that its glory but for short space shall make ye glad.And what man shall think to grip me, where no hair for his grasp shall grow,15In the palm of mine hand? The mystery of a close clasp he sure doth know!

The first stanza concerns the quality of the Philosopher – the second stanza remarks on the invisible nature of demons and the art of copulation with them.

Throughout Parzifal, there is reference after reference to Gold, to precious jewels and to the Grail as a gemstone. What does this signify?

The book of Revelation tells us that Satan, the dragon, or the devil, appeared as a snake or serpent to Eve. Apparently, Satan possessed the animal. Initially, the serpent did not crawl on the ground (Genesis 3:14). Here is Revelation 12:9.

> And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. Revelation 12:9 (NASB)

In Ezekiel 28:13 we discover that he was a created being – a beautiful angel.

> You were in Eden, the garden of God;
> Every precious stone was your covering:
> The ruby, the topaz and the diamond;
> The beryl, the onyx and the jasper;
> The lapis lazuli, the turquoise and the emerald;
> And the gold, the workmanship of your settings and sockets,
> Was in you.
> On the day that you were created
> They were prepared.
> You were the anointed cherub who covers,
> And I placed you there.

> You were on the holy mountain of God;
> You walked in the midst of the stones of fire.
> You were blameless in your ways
> From the day you were created
> Until unrighteousness was found in you.
> By the abundance of your trade
> You were internally filled with violence,
> And you sinned;
> Therefore I have cast you as profane
> From the mountain of God.
> And I have destroyed you, O covering cherub,
> From the midst of the stones of fire. Ezekiel 28:13-16 (NASB)

Take note of the precious stones and the ‘Stones of Fire’.

For there is another piece of Latin in CCD

The Devil calls the Crystal Tetrahedron "Lapsit ex coelis":a Latin phrase that translates to "It fell from the heavens" or "Fallen from the heavens."

A most frequent spelling of the stone is "Lapis Exilis" which translates from to "Exiled Stone" or "Lost Stone."

Fall of Satan

When Satan appears in Genesis, he is a wicked angel; but Satan was not always evil. Initially, he and all of the other angels in heaven were created holy. Their home was heaven. Sometime after his creation, Satan sinned when he wanted to be like God and take control.

> How you have fallen from heaven,
> O star of the morning, son of the dawn!
> You have been cut down to the earth,
> You who have weakened the nations!
> But you said in your heart,
> "I will ascend to heaven;
> I will raise my throne above the stars of God,

> And I will sit on the mount of assembly
> In the recesses of the north.
> I will ascend above the heights of the clouds;
> I will make myself like the Most High."
> Nevertheless you will be thrust down to Sheol,
> To the recesses of the pit. Isaiah 14:12-15 (NASB)

'And this brotherhood so gallant, dost thou know what to them shall give
Their life, and their strength and their valour—then know, by a *stone* they live,
And that stone is both pure and precious—Its name hast thou never heard?
Men call it *Lapis Exilis*—by its magic the wondrous bird,
The Phœnix, becometh ashes, and yet doth such virtue flow
From the stone, that afresh it riseth renewed from the ashes glow,
And the plumes that erewhile it moulted spring forth yet more fair and bright—
And tho' faint be the man and feeble, yet the day that his failing sight
Beholdeth the stone, he dies not, nor can, till eight days be gone,
Nor his countenance wax less youthful—If one daily behold that stone,
(If a man it shall be, or a maiden 'tis the same,) for a hundred years,
If they look on its power, their hair groweth not grey, and their face appears
The same as when first they saw it, nor their flesh nor their bone shall fail
But young they abide for ever—And this stone all men call the Grail.'

Chretien says of the Stone:

du fin or esmeree estoit, pieres pressieuses avoit el graal de maintes manieres,'

The Old French translates to:

"There were two precious stones in the Grail in many ways."

Further in section 665 of Parzifal, there is additional reference to the Fall. A recurrent theme in true Gral texts carrying the Sinister Tradition and a motif that feature in all the sources given by the Devil in CCD.

'They who took no part in the conflict, when Lucifer would fight
With the Three-in-One, those angels were cast forth from Heaven's height.
To the earth they came at God's bidding, and that wondrous stone did tend,
Nor was It less pure for their service, yet their task found at last an end.
I know not if God forgave them, or if they yet deeper fell,
This one thing I know of a surety, what God doeth, He doeth well!

The Bible in almost every version is clear as to the nature of Satan's Fall:

Luke 10:18 - Bible Gateway

LUKE 10:18

KJ21	And He said unto them, "I beheld Satan as lightning fall from heaven.
ASV	And he said unto them, I beheld Satan fallen as lightning from heaven.
AMP	He said to them, "I watched Satan fall from heaven like [a flash of] lightning.
AMPC	And He said to them, I saw Satan falling like a lightning [flash] from heaven.
BRG	And he said unto them, I beheld Satan as lightning fall from heaven.
CSB	He said to them, "I watched Satan fall from heaven like lightning.
CEB	Jesus replied, "I saw Satan fall from heaven like lightning.
CJB	Yeshua said to them, "I saw Satan fall like lightning from heaven.
CEV	Jesus told them: I saw Satan fall from heaven like a flash of lightning.
DARBY	And he said to them, I beheld Satan as lightning falling out of heaven.
DLNT	And He said *to* them, "I was seeing Satan having fallen like lightning from heaven.
DRA	And he said to them: I saw Satan like lightning falling from heaven.

Fulgurites (from Latin *fulgur* 'lightning', and *-ite*), commonly called "**fossilized lightning**", are natural tubes, clumps, or masses of sintered, vitrified, or fused soil, sand, rock, organic debris and other sediments that sometimes form when lightning discharges into ground. When composed of silica, fulgurites are classified as a variety of the mineraloid lechatelierite.

Note the ref to ‘Three-in-One’ which is also the Trinity specifically mentioned in the Rite of Exorcism.

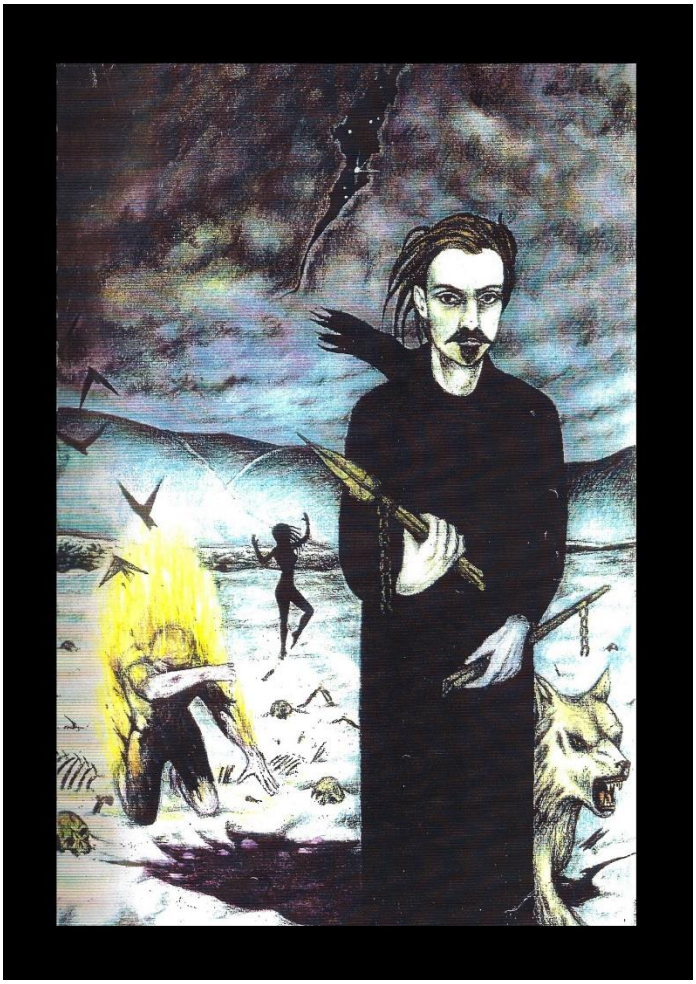
'But the Grail all such ways forbiddeth, and both knight alike and squire
Who serve the Grail must guard them from the lust of untamed desire.
By meekness their pride must be conquered, if they look for a heavenly prize,
And the brotherhood holdeth hidden the Grail from all stranger eyes:

The book of Revelation tells us that Satan, the dragon, or the devil, appeared as a snake or serpent to Eve. Apparently, Satan possessed the animal. Initially, the serpent did not crawl on the ground (Genesis 3:14). Here is Revelation 12:9.

> And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. Revelation 12:9 (NASB)

Note how Wolfram also uses the word Assagog (Atazoth?)

Rode forth in search of venture, and evil for him that day
For there, in Assagog's forest, his death in waiting lay.
In a knightly joust he met it, and there too he found his end



[The Freshly Fallen Lucifer]

In Arthurian legend, Sir Balin le Savage, also known as the Knight with Two Swords, is a prominent figure known for his strength, prowess in battle, and tragic fate. One notable aspect of his character is his association with a spear with chains, which is often depicted as his signature weapon in various versions of the legend.

1. **The Dolorous Stroke**: One of the most famous episodes involving Sir Balin and his spear occurs during the quest for the Grail. In this version of the story, Sir Balin unwittingly strikes King Pellam's castle with the Spear of Longinus (the spear that pierced the side of Christ), causing a catastrophic event known as the Dolorous Stroke. The castle is laid to waste, and King Pellam is gravely wounded. In some versions, it is during this event that Sir Balin's spear is shattered or broken, either as a consequence of the magical forces at play or as a symbolic representation of the tragedy that unfolds.

3. **The Dolorous Stroke**: In a fateful and tragic moment, Sir Balin strikes King Pellam's castle with the Spear of Longinus (the spear that pierced the side of Christ). This act, known as the Dolorous Stroke, unleashes a catastrophic event of immense destruction and suffering. The castle is shattered, and King Pellam is gravely wounded, along with many others.
4. **Consequences**: The Dolorous Stroke has dire consequences for Sir Balin, King Pellam, and the kingdom of Camelot. It is often seen as a punishment for Sir Balin's pride, impetuosity, or lack of discretion. The wound inflicted upon King Pellam is said to be incurable until a pure knight heals it, adding to the sense of tragedy and foreboding surrounding the event.

Before moving onward, one final note In CCD: The 'Devil' says

scale. Once, a long time ago now when … when a young man was still learning like Logres, his ward, a change was begun. And after - new ways of living, new understandings. This by the crystal you have."

Logres (among various other forms and spellings) is King Arthur's realm in the Matter of Britain. The geographical area referred to by the name is south and eastern England. However, Arthurian writers such as Chrétien de Troyes and Wolfram von Eschenbach have differed in their interpretations of this.

From the medieval French romance "Perceval, le Conte du Graal" (Perceval, the Story of the Grail) by Chrétien de Troyes wrote:

"The Holy Grail was of fine gold; Precious stones there were a hold Within the Grail, in many ways, The richest and most beautiful That in the world or on earth could be found."

The Stone/Grail then, is petrified lightening (Gemstones and Quartz) and Lucifer and his Fallen Angels, ornate and excarnate.

Cutting the stone in such a way as to be a perfect platonic solid allows resonance of particular human songs and sounds to affect it / activate it.

Ben Beirrd is also known as Merlin –

Some research happens upon that archetype that embodies Anton Long and David Myatt, wherein, I only need share this to make my point:

Back in the woods Merlin watches the stars in an observatory Gwenddydd has made for him, and prophesies the future history of Britain as far as the Norman kings.[3] Rhydderch dies and Gwenddydd grieves for him.

Of further interest is Morgana La Fey, by extension, one of Nine Sisters (England, incidentally is a name that derives from The Land of the Angles viz. Anglo-Saxons) and her role as one of nine sisters who tender to King Arthur in Avalon.

Gurthiern of Quimperlé.[23] The name Morgen appears in the *Vita Merlini* as the eldest of nine sisters who tend King Arthur in Avalon. Though this is the first explicit appearance of Morgan le Fay in literature there have been many attempts to trace her origins in various earlier Celtic goddesses.[24][25][26][27] The *Vita* names Barinthus as

From Vita Merlini - Wikipedia

Vita Merlini: The Life of Merlin (sacred-texts.com)

See Also, Nine Ladies, below.

And now to arrive at something parallel.

While there is from the Order a pronounced 'Satanic' emanation and emendation, many adherents devoted to political machination and a way of grouping forms more or less syncretised with American and modern Satanism (where LaVey and Aquino originate) - there is often forgotten the ancient British lore of a Bronze Age that features such fantastic marvels as Stonehenge, – and that the two best-known key ONA figures both derive from a very specific, Arthurian heartland. Each using Old English (OE) terminology and lore, and extensively connected spiritually and territorially to its ancient history. I.e the very early reference to Arthurian legend in Nasz-Dom and a manuscript called 'Dragyn'. Among the ONA's subdued references to the opening of a Gate are mentions of those resulting in Dark Gods coming through 8000 years ago that became associated with the myth of Dragons.

The key figure of Merlin is less important than this antecedent, Taliesin ben Beirrd, Chief of the Bards and perhaps the most famous of Welsh Poets. But we will get to Taliesin.

The tradition that originates from the ONA in Britain has numerous mystical markers and monuments in plain view but veiled to the uninitiated. Morgana La Fey was not just a sorceress. And Arthurian myth was not just myth.

Nine Ladies Stone Circle of Stanton Moor - Megalithomania Exploration - YouTube

Dated to approx. 2000BC.

regarded as a sacred site by modern Pagan groups who conduct rituals there. From 1999 to 2010 the area around the site was home to the Nine Ladies Anti-Quarry Campaign, which sought to prevent a nearby quarrying operation.

Location in Derbyshire	
Location	Stanton Moor
Coordinates	53°10′5″N 1°37′44″W
Type	Stone circle
History	
Periods	Bronze Age

Location [edit]

The Nine Ladies stands on the northern end of Stanton Moor, an area of heathland in the Peak District.[1] It is at a height of between 297 and 298 metres OD.[2] The Nine Ladies are located 3 ½ miles south-east of Bakewell.[3] The archaeologist Aubrey Burl described the area of Stanton Moor as "a prehistoric necropolis of cairns, ring-cairns, standing stones and stone circles".[4] It is 300m north/north-east of the Reform Tower,[5] while to the west of the stone circle is a cairn cemetery containing three large Bronze Age ring-cairns.[6]

Although the moor is largely heathland, the area near to the Nine Ladies is dominated by fescue grasses.[2] The heather has been cleared from the site and the birch trees have been prevented from encroaching on the stones themselves, improving visibility of the monument.[7]

stone rings.[16] Stylistically, those found in this county are similar to those found in Yorkshire.[16] Within the Peak District, nine was frequently favoured as the number of stones used in a circle.[17] The only large stone circles in the Peak are Arbor Low and The Bull Ring, both monuments which combine a stone circle with an earthen henge and which are located on the sandstone layers.[17] There are also a few smaller stone circles, such as Doll Tor and the Nine Stones Close, that are close to the limestone edge.[18]

Nine Ladies - Wikipedia

And then:

40 metres to the west/south-west of the circle is a monolith (standing stone) known as the King Stone.[34]

The name of the site, "Nine Ladies," reflects a broader tendency in British folklore to identify such stones as women, a phenomenon also seen at sites called the "Nine Maidens" in Devon and Cornwall.[42]

Concerned at the growing damage, English Heritage organised an excavation of the site in the autumn of 2000.[65] Six trenches were opened, one directly linking to the stone circle, another to the King Stone, and the other four to examine anomalies identified in a geophysical survey.[65] The excavations only recovered a single find believed to be of probable prehistoric origin, a calcined flint from a retouched artefact, perhaps a long side-scraper or knife. This was found in a disturbance near the King Stone probably caused by animal burrowing.[66] During the excavation, the Nine Ladies were decorated with a pentacle, with Blain and Wallis suggesting that this was produced by Pagans either to protect the land or to bless the excavation.[7]

The most impressive of the archaeological remains is the Nine Ladies – a Bronze Age stone circle, traditionally believed to be nine ladies who were turned to stone as a punishment for dancing on the Sabbath. A tenth stone – the King Stone – represents the fiddler who provided the music.

Overhead:

[This overhead view allows comparison of the ONA's Symbolism. Including its containment within a circle and its nine (sometimes 7) points/angles. For the

idea that we, Man, are/were Stars is expressed by Paracelsus, possessed of an immortal soul (as discussed by Plato in the Phaedo), that we can give to Demons. And demons are demonstrated as real both in plethora ancient texts, the Council of Lateran in the 12th Century, existing Vatican doctrine, my own experience, and the ONA. That the world is 85% Religious according to the CIA Factbook is further testament.

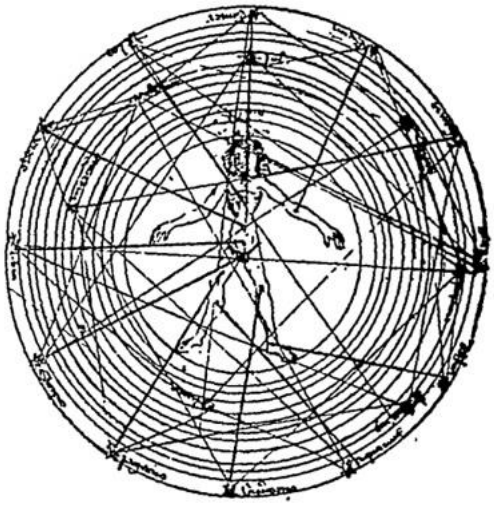
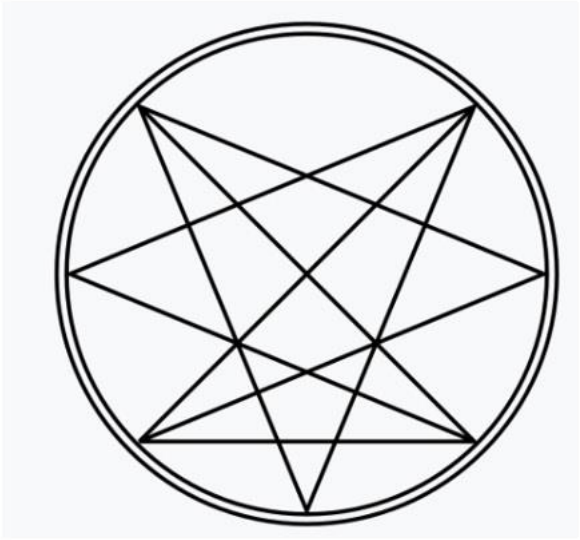


Fig. 22. Man and Heaven.



[The King Stone / representing Arthur/Satan] lies off to the side of the circle of Nine – shown here and below.]

The ONA have stated the Sinister Tradition to be originally an Order populated by Women and emphasise the role/archetype/way of living of the Rounwytha.

The explanation of nine dancing women being turned to stone is either allegorical or a mistranslation or omission – wherein it must have originally been 'The Nine Women were turned to **The** Stone'.

Returning briefly to the Grail:

It is as something that Fell, synonymous with Satan/Lucifer.

And the grail is a crystal, gem, tetrahedron.

And we know this from Taleisin.

Man has a Sideral Nature, that is, Man is a Star – Paracelsus

> most toward solving this problem. Wolfram himself says that he had a manuscript written by Kyôt of Toledo who found his information in an account by Flegitanis, a great astrologer from the lineage of Solomon, who had read about the Grail in the stars.[8]

In an analysis of Wolfram vs Chretien,

> For he very definitely connects the Grail with the Mass elsewhere. In fact King Arthur sets out one day to find the Grail himself, and he finds it during the Mass: "When Arthur finally beholds the Grail during the consecration of the Mass, it appears in five shapes or nuances, the last of which is that of a chalice."[6] I think it is therefore impossible to base an

p.44

Here we have concepts of the Word of God and/or Christian Chant/Scriptures (Music/Mass) + the concept of one of 5 Platonic Solids in relation to each other – only two such solids could resemble a chalice, viz. a Tetrahedron and an Octohedron.)

The ONA refer to a Di-Tetrahedron not an Octohedron. This is an important distinction because as we can see from the following images of one who Knew, the Di-Tetrahedron is such because it has a causal aspect (Tetrahedron) and an acausal aspect (Tetrahedron).

[Tarot by Initiate CB: Birds as Green Language for the Soul/Palingenesis, the Diabolic Progeny of Copula Cum Demonae – wherein There Are Dragons Here, and Great and Old Magick].

That certain stones have fallen from heaven and been associated with Angels is not a unique human practice; the Black Stone of the Kaa'ba for instance.

[Black Stone - Wikipedia]

Yet, large quartz tetrahedrons do not exist in nature - but must be cut from a larger piece, fashioned into such a shape as to reflect their atomic structure SiO. For Satan falls from Heaven as lightening.

Lucifer, the Light-Bearer <> The Tetrahedron that Bears Light.

Trevrizent goes on to describe the origin of the Grail. Flegetanis read its name in the stars and saw that a host of neutral angels left it here on earth with innocent men who must be free of sin to guard it. When Parzival tells of his yearning

gegeben" (vss. 471,10-14). It is the so-called neutral angels who serve the Grail, that is those who stood neither on Lucifer's nor on the Trinity's side: "die newederhalp gestuonden,/dô strîten

And, this, dear reader is Me. Blessed/Cursed to be One of THEM:- Whom God Visited after I vowed to serve Satan. Who appeared when I as an Innocent offered my Life for Another. Standing in Life between the Mighty Pillars of He of Jet Darkness and of He of Blinding Light; I am a conduit – a happenstance – an Angel and a Guardian of the Secrets of Men and the Secrets of Gods. A Fool and a Star. Tnepres and RA. This is my Wyrd. For None can find nor serve the Grail that are not Pure. I am neither the Devil's plaything nor bound by God's decree. For unknown reasons I am permitted to Walk Between.

especially since Wolfram stresses this factor of Parzival's existence between light and darkness, when in the beginning he describes him as neither white nor black but grey and possessed by "zwîfel" a word which contains the dualism of his existence --

Finally in the end, after more than five years of questing and suffering, Parzival is made King of the Grail. The insignia on the Grail indicate his name as successor (vs. 792,29); the planets are in such a position as to proclaim him King of the Grail

Wolfram's Grail, in summary, is a stone which represents the wish of paradise. The one who is to serve it must be pure of heart and body. The Grail is hard to find and can only be found by the appointed one who must find God first in order to be able to find the Grail. Once the Grail is found it creates an abundance of meat and drink for a large gathering, gives eternal youth, and its sight gives life to the dying. All who dwell in its presence are radiantly fair, with an imperishable beauty. Even if a man

with the Holy Grail. We think of the symbolism connected with the Fisher King and its possible symbolic interpretation in the ΙΧΘΥΣ anagram signifying Christ; we remember that the Fisher King is attired with peacock plumes:

..... sîn huot was phâvin
(W. P. vs. 225,12)

The peacock was a common symbol of the resurrection in the early church, supposedly because the peacock's new feathers, when he molts, are more beautiful than the ones he loses.[20] Wolfram was no doubt acquainted with this symbol from the numerous representations of a peacock in stained glass windows.

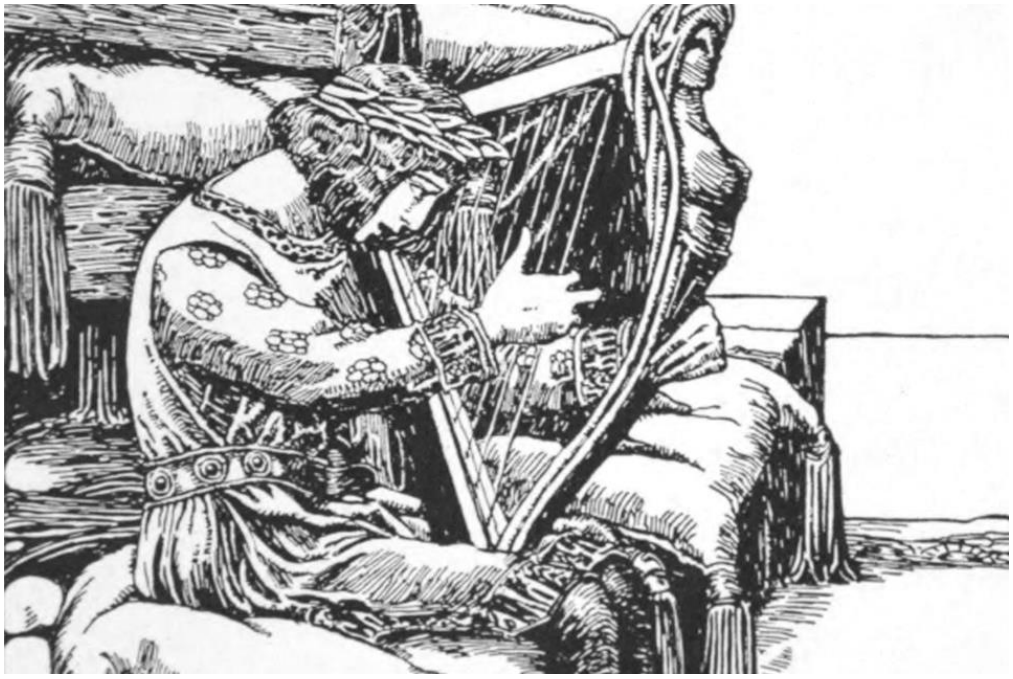
Lucifer is popularly equated with the Peacock.

1962

The symbolism of the Holy Grail : a comparative analysis of the Grail in Perceval ou Le Conte del Graal by Chretien de Troyes and Parzival by Wolfram von Eschenbach

Karin Elizabeth Nordenhaug
University of Richmond

Taliesin and the Preiddiu Annwfn



And now, we come to the origins of the Sinister Tradition of the ONA. A Tradition older than can be known but to which they were privy and the Fates decreed they become Guardian. Warlocks and Witches of the Welsh Marshes and the Dark Lands of Ancient Wales.

An interesting name Ta(Lies)in

The poem of Taliesin Preiddeu Annwfn contains the fullest description of the Briton “other world” that mythological literature can provide. It has been collated by Charles Squire (1905) from four different translations of the text, those being of Mr. W. F. Skene, Mr. T. Stephens, Prof. John Rhys, and D. W. Nash. Mr. T. Stephens, in his "Literature of the Kymri", calls it "one of the least intelligible of the mythological poems".[1]

There are multiple translations of Taelisin’s Preiddiu Annwfn

Being mindful that my interpretation is at the mercy of others translation nonetheless the connexion to the Order of Nine Angles is unmistakeable. I shall herein make several commentaries on available translations.

This Tale, unbeknownst to almost all commentators bar the ONA, refers to Satan’s Fall from Heaven as Lightening and His and His Fallen Angels imprisonment in Stones.

Preiddeu Annwfn - Wikipedia

> Annwfn. Annwfn is apparently referred to by several names, including "Mound or Fairy Fortress," "Four Peaked or Cornered Fortress," and "Glass Fortress", though it is possible these are intended to be distinct. Whatever tragedy occurred is not clearly explained.

> *Culhwch* also recounts Arthur's nearby rescue of another of the three famous prisoners, Mabon ap Modron, a god of poetry after whom the *Mabinogi* are named, and gives details of another ruler of Annwfn, Gwynn ap Nudd, king of the *Tylwyth Teg* - the fairies in Welsh lore - "whom God has placed over the brood of devils in Annwn lest they should destroy the present race". Gwynn is also made part of Arthur's retinue, though he is the son of a god, after Arthur intervenes in his dispute over Creiddylad.

Note the reference to devils destroying the present race, with Demonality by Father Sinistra. (Copulae Cum Demonae).

Let us begin with a translation of this one.

A video by Dr Morus-Baird (an interesting namesake).

The Spoils of Annwfn with Dr Gwilym Morus-Baird (youtube.com)

Marged Haycock (ed.), *Legendary Poems from The Book of Taliesin* (CMCS 2015):

I praise the Lord, the Ruler of the kingly realm,

who has extended his sway over the extent of the world,

Maintained was Gwair's prison in Caer Siddi

throughout Pwyll and Pryderi's story.

No-one went there before he did

into the heavy grey chain guarding the loyal lad.

The Lord is Satan, Ruler of Earth.

"Gweir's prison was prepared in the *sidh* stronghold (Caer Sidi).
According to the tale of Pwyll and Pryderi,
None before him went into it.
The heavy blue chain held the faithful youth.
And for the spoils of [Annwfn] he sang shrilly.
And until Judgment he will persist as an imploring bard.
Three fullnesses of Prydwen we went into it.
Except seven, none rose from Caer Sidi . . ."

'The Spoils of Annwfn' (c. 10th / 11th cent),
trans. John T. Kock, *The Celtic Heroic Age*

Caer (Welsh pronunciation: [kɑːɨr]; Old Welsh: *cair* or *kair*) is a placename element in Welsh meaning "stronghold", "fortress", or "citadel",[1] roughly equivalent to an Old English suffix (*-ceaster*) now variously written as *-caster*, *-cester*, and *-chester*.[2][3]

One of the earliest Welsh poems to feature Arthur is *Preiddeu Annwn* (*The Spoils of Annwn*). *Preiddeu Annwn* (sometimes Annwfn) may date to the tenth century, and tells of the voyage by Arthur and his men to Caer Siddi to retrieve a mysterious cauldron. Caer Siddi means Castle of the Faeries—Siddi is like the Irish word Sidhe. The speaker is the legendary harper Taliesin. The poem is incomplete and enigmatic. It suggests that there was a body of legendary Welsh material associated with Arthur well before Geoffrey of Monmouth wrote his *Historia regum Britannie*.

[The Arthur of the Welsh (ubc.ca)]

Abstract en

Since its beginning in the 19th century, when dealing with inherited lexicon, Romance etymology and etymography always promoted Latin etyma. In a quite revolutionary paper, J.-P. Chambon (2007) recommended recreating Romance etymology on the basis of comparative grammar. This paper applies this novel method of practicing Romance etymology by reconstructing the common ancestor of lexemes like Romanian *(a) cădea* "to fall", Italian *cadere*, French *choir* and Spanish *caer*. The methodological background is

Eva Buchi on 'Caer'

[Where Caesar's Latin does not belong: a comparative grammar based approach to Romance etymology - HAL-SHS - Sciences de l'Homme et de la Société]

2. Etymology of Italian *cadere* 'to fall' and its cognates

If you are interested in the etymology of the English verb *(to) fall*, you may look it up in the OED_2 (or in OED online) or, if you want the short version, you may open the *Oxford Dictionary of English Etymology* (Onions *et al.* 1966). You will see the authors of this dictionary first enumerate several cognates of *(to) fall*: Old Frisian and Old Norse *falla*, Old Saxon and Old High German *fallan*. They then conclude that this cognate series shares the etymon **fallan*, which is a Common German or Proto-German lexeme. The fact that this common ancestor is reconstructed is marked by an asterisk.

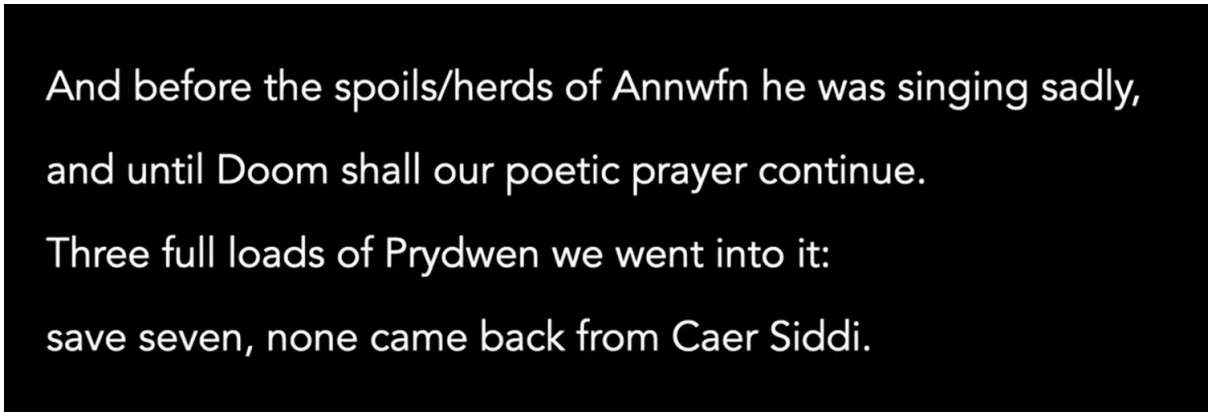
Let us have a look at the etymology provided for the semantic equivalents of *(to) fall* in Romance languages: Italian *cadere*, French *choir*, Spanish *caer* and so forth. The reference dictionary of Romance etymology, Meyer-Lübke's almost hundred-year-old *Romanisches Etymologisches Wörterbuch* (REW_3), gives the following information:

> 1451. **cadĕre** 'fallen', 2. ***cadēre**.
> 2. Rum. *cădeà*, vegl. *kadar*, it. *cadere*, friaul. *kadér*, frz. *cheoir*, prov. *cazér*, kat, *cáurer*, sp., pg. *caer*, npg. *cahir*; rum. *se cade* 'es schickt sich', vgl. *61*. Das Wort ist im Lomb.,

Buchi, Éva (2010):

Caer is often translated as a castle/citadel/fortress – but Buchi's radical translation of 'to fall' makes increased sense.

Wherein, Caer Siddi is a Star. A Crystal is the Prison into which Satan (Gwair) was placed First, followed by his Fallen Angels. See, NAOS, and the list of jewelled stones besides Quartz. The Faeries are Shape-Shifters, more specifically, Satan's Fallen Angels.


And before the spoils/herds of Annwfn he was singing sadly,
and until Doom shall our poetic prayer continue.
Three full loads of Prydwen we went into it:
save seven, none came back from Caer Siddi.

Herds of Annwfn – The Fallen Angels who saw Satan imprisoned in the Quartz First, and the Worshippers of the Sinister Tradition pledge/vow to sing to Him, to Free Him, until the End of the World: (An Eternal Promise that is the Crux of Sinister Tradition).

Legion of Fallen Angels imprisoned in precious stones; Stars; but only Seven came back: Sirius, Arcturus, Antares, Mira, Rigel, Deneb, Naos.

This commentator is able to intuit an older myth lies behind this strange tale, but without knowledge of the ONA or Grail, does not know what this myth is. Anton Long inherited it. This Satan, The Satan, Our Satan predates/precedes the Satan of Christianity but is Remembered by it, archaic remnants from stamping out the Templars, British Pagans and Witchcraft; and stolen, distorted to use His Power for their Kingdoms.

The Spoils of Annwfn with Dr Gwilym Morus-Baird (youtube.com)

He mentions Annwfn in relation to treasure, gold, jewels – a common description of Satan's Angels disguised within Grail Lore. King Arthur is code for Satan, his Ship named Pridwen/Prydwen is named after King Arthur's Shield; this implies Satan's 'Crew' viz. his Army of Angels.

Prydwen - Wikipedia

In Christian Lore, there is a saying regarding Satan's Expulsion from Heaven and that 'Pride Goeth Before a Fall' – It can also be heard being said in the past tense 'Pride Went Before a Fall'. Prydwen are Satan's Fallen Angels.

pride (v.)

mid-12c. *priden*, in the reflexive sense "congratulate (oneself), be proud, indulge in self-esteem;" c. 1200 as "be arrogant, act haughtily," from **pride** (n.). Middle English also had a verb *prouden*, from the adjective, and Old English had *prytan*, *prydan* "be or become arrogant or haughty." Related: *Prided*; *priding*.

Related entries & more

The King Stone that stands near the Nine Ladies, is the Imprisoned Satan. The Nine Ladies are the Song that frees Him and his Kind from the Crystal. In the very pagan movie 'Excalibur' - Merlin shuts himself away to sleep forever inside a crystal in a veiled reference to this tradition.

I'm splendid of fame — song was heard

in the four quarters of the fort, revolving (to face) the four directions.

My first utterance was spoken concerning the cauldron

kindled by the breath of nine maidens.

The cauldron of the Head of Annwn, what is its disposition

[with its] dark trim, and pearls?

The Four Quarters of the Fort describes the Tetrahedron's Four Points – and only a single shape can fit this description. It may also describe four Cantors moving around the Crystal in a circular motion to face the Cardinal Directions (Qv. The Swastika or the Cosmic Wheel or the Thrasz).

The Crystal Tetrahedron kindled by breath (Song) viz. Plainchant which is Pagan in origin, not Christian. The Cauldron is the Female Womb. The Head of Annwn is Satan, Disposition may refer to a woman's Sexual Organs or describe the internal Womb.

It does not boil a coward's food, it has not been destined to do so;

Lleog's flashing sword was thrust into it.

and it was left behind in Lleminog's hand.

And in front of the door of Hell's gate lamps were burned

and when we went with Arthur, famed in tribulation,

save seven, none returned from the Mead-Feast Fort.

The Womb does not just gestate Mortal Men – it was destined for Demoniality, to impart Immortal Souls to Fallen Angels to Restore them. This takes a certain mettle/courage to mate with a Succubi/Incubi and bring a demonic entity into this world in this way.

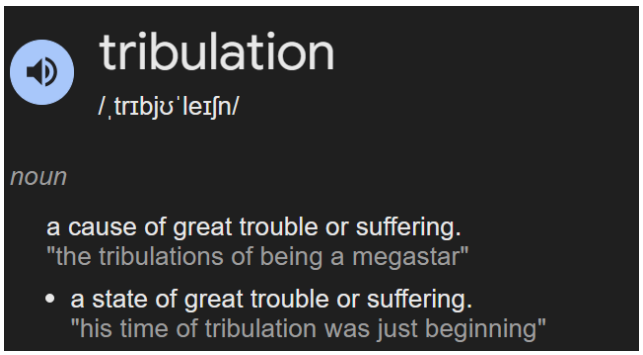
> These lines have been interpreted in many different ways. *Cledyf* means 'sword' and *lluch* 'flashing'. *Lleawc* ('Lleog') has been taken to mean 'destroyer' or 'death-dealer'.

[Lleog – The Cell of Sister Patience]

The lines of Lleog and Lleminog may refer to the Copulation Cum Demonae, where the front of the door of Hell's Gate may describe a vagina impregnated by a Demon as the Fort is described differently just two lines later. Hell's Gate may be the incubator of the Antichrist.

Utterance kindled by figurative Nine Maidens (Fourth and Fifth?) or literal Nine Maidens as per Nine Ladies, Stanton Moor?

Mead-Feast – Parzifal also mentions the Grail providing food and drink.


tribulation
/ˌtrɪbjʊˈleɪʃn/
noun
a cause of great trouble or suffering.
"the tribulations of being a megastar"
a state of great trouble or suffering.
"his time of tribulation was just beginning"

None is more famed in tribulation than the Devil.

I'm splendid of fame: songs are heard

in the four quarters of the fort, stout defence of the island.

Fresh water and jet are mixed together;

sparkling wine is their drink, set in front of their battalion.

Three full loads of Prydwen we went by sea:

save seven, none came back from the Petrification Fort.

Stout defense of the island may reference spiritual protection for Britain. Sparkling Wine may refer to human sacrifice and blood for the Dark Gods to be spilled in front of the congregation. Fresh Water and jet are mixed because of the magickal qualities they provide. The petrification fort still refers to the Crystal Tetrahedron (Stone).

Jet is a type of lignite,[1] the lowest rank of coal, and is a gemstone. Unlike many gemstones, jet is not a mineral, but is rather a mineraloid.[2] It is derived from wood that has changed under extreme pressure.

The English noun *jet* derives from the French word for the same material, *jaiet* (modern French *jais*), ultimately referring to the ancient town of Gagae.[3] Jet is either black or dark brown, but

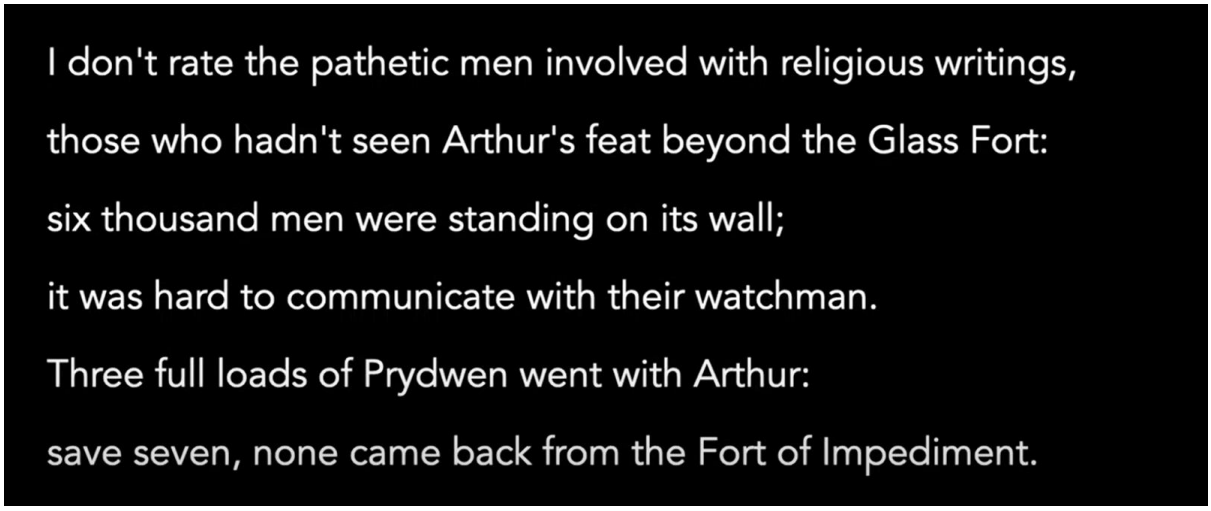
Jet is a product of decomposition of wood from millions of years ago, commonly the wood of trees of the family Araucariaceae.[5] Jet is found in two forms, hard and soft.[5] Hard jet is the result of

Jet may induce an electric charge like that of amber when rubbed.[7]

The Roman period saw its use as a magical material, frequently used in amulets and pendants because of its supposed protective qualities and ability to deflect the gaze of the evil eye.[35] Pliny the Elder suggests that "the kindling of jet drives off snakes and relieves suffocation of the uterus. Its fumes detect attempts to simulate a disabling illness or a state of virginity."[36] It has been referenced by other ancient writers including Solinus[37] and Galen.

In multiple ways protection from evil, driving off snakes, relieving suffocation of the uterus and detection of attempts to simulate a state of virginity would all be

useful in calling, dealing and fucking with demons or determining individuals suited to do so.


I don't rate the pathetic men involved with religious writings,
those who hadn't seen Arthur's feat beyond the Glass Fort:
six thousand men were standing on its wall;
it was hard to communicate with their watchman.
Three full loads of Prydwen went with Arthur:
save seven, none came back from the Fort of Impediment.

The pathetic men are those of the New Religion;- Christianity. This could have two meanings. (1) Taliesin does not rate those who have not seen Satan's majesty and power prior to his Fall, and his state as a celestial power beyond the Celestial Sphere and outer 9th ring of the Cosmos as an Eternal and Angel. Or, those who hadn't seen Satan before his imprisonment in a Glass Fort (Tetrahedron). Either way, fits. Six thousand men standing on the wall could refer to demons imprisoned in the Stone and difficulty to communicate directly with Satan Himself – or – it could refer to the multitude of Stars in the Starry Heavens and Satan as their Watchman where it is difficult to communicate with him specifically due to the clamour of other Demons/Stars.

Video commentator also says that Taliesin (the author of the text) is mixing Christianity with ancient Welsh beliefs. Which, is what the ONA do too.

The Spoils of Annwfn with Dr Gwilym Morus-Baird (youtube.com)

(This video gives an even older 8th century similarity some 400 years prior).

- *Historia Brittonum* (anon. 8th century), trans. in *Six Old English Chronicles*, ed. J. A. Giles. London: Henry G. Bohn, 1848:

After these came three sons of a Spanish soldier with thirty ships, each of which contained thirty wives; and having remained there during the space of a year, there appeared to them, in the middle of the sea, a tower of glass, the summit of which seemed covered with men, to whom they often spoke, but received no answer.

Speculatively, there are three 3's mentioned herein; the collapse of which trinities gives nine angles. This is an allegory for the tetrahedron and its summit of men (demons) to whom they spoke but received no answer. It could be that they did not know the correct chant to activate the crystal.

At length they determined to besiege the tower; and after a year's preparation, advanced towards it, with the whole number of their ships, and all the women, one ship only excepted, which had been wrecked, and in which were thirty men, and as many women; but when all had disembarked on the shore which surrounded the tower, the sea opened and swallowed them up. Ireland, however, was peopled, to the present period, from the family remaining in the vessel which was wrecked.

Attempts to commune with demons inside the crystal – possibly one chosen from among many able to bear a demonic union from whom Ireland was peopled (populated) with demonspawn.

I don't deserve to be stuck with pathetic men with their trailing shields,

who don't know who's created on what day,

when at mid-day was God born,

(nor) who made the one who didn't go to the Meadows of Defwy;

those who know nothing of the Brindled Ox, with his stout collar,

[and] seven score links in its chain.

And when we went with Arthur, sad journey,

save seven none returned from Mand(d)wy Fort

Shield (Prydwen) – trailing could mean fallen behind the total knowing of what there is to know. Again the motif of a particularly important day, which is common to ONA's esoteric chants with inversions of Christian wording. Dies Irae/Hodie Scietis.

The Brindled Ox is likely a reference to the Zodiac and its many constellations – the stout collar being the Ecliptic. And the seven score links in its chain are Luna, Mercury, Venus, Sol, Mars, Jupiter and Saturn.

> In the sixth verse of 'The Spoils of Annwn' Taliesin berates 'pathetic men' (monks) for their lack of knowledge of the answers to riddles which in his day must have been well known. He says they do not know 'who made the one who didn't go to the meadows of Defwy'.
>
> The meadows of Defwy are clearly in Annwn. Marged Haycock notes it has been suggested Defwy is a river-name from *def-/dyf-* 'black' 'as in Dyfi' and may be 'a river between this world and the next'. Taliesin also sings of this river in a list of fine things in 'The Spoils of Taliesin': 'Fine it is on the banks of the Dyfwy / when the waters flow'.

Defwy, possibly Hell or the Abyss.

I don't deserve to be stuck with pathetic men, with no go in them,
[those) who don't know on what day the Lord is created,
[nor] when, at noon, the Ruler was born,
(nor) what animal is it they guard, with his silver head.
When we went with Arthur, sad conflict,
save seven none came back from the Angular Fort.

Angular Fort (re Glass Fort) – the Crystal Tetrahedron. The Ruler (Satan). The animal guarded may be a Fallen Angel or Demon – or a Star (or both as one).

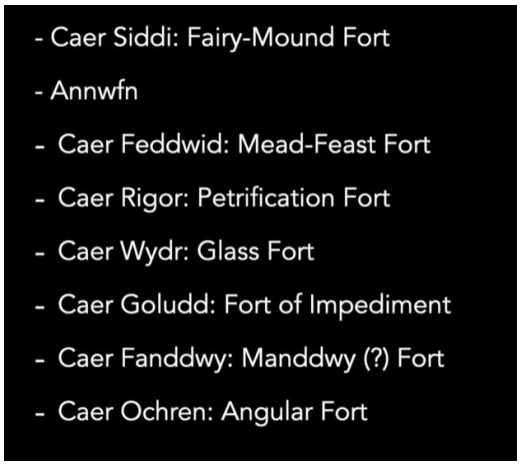
Monks congregate like a pack of dogs
because of the clash between masters who know
whether the wind (follows] a single path, whether the sea is all one water,
whether fire — an unstoppable force — is all one spark.
Monks congregate like wolves
because of the clash between masters who know.

Infighting and thus distortion of the Grail by Alchemists/Mystics as to the nature of the elements – of Lucifer and the tradition dis-covered by the ONA.

The wind reference is regarding the correct concentration of sound/music, whether all matter (of which Lucifer is Lord) is unified, or if the fire, life/physis, belongs to Satan and to Whom we belong, Qv. Are we mortal or fallen immortals.

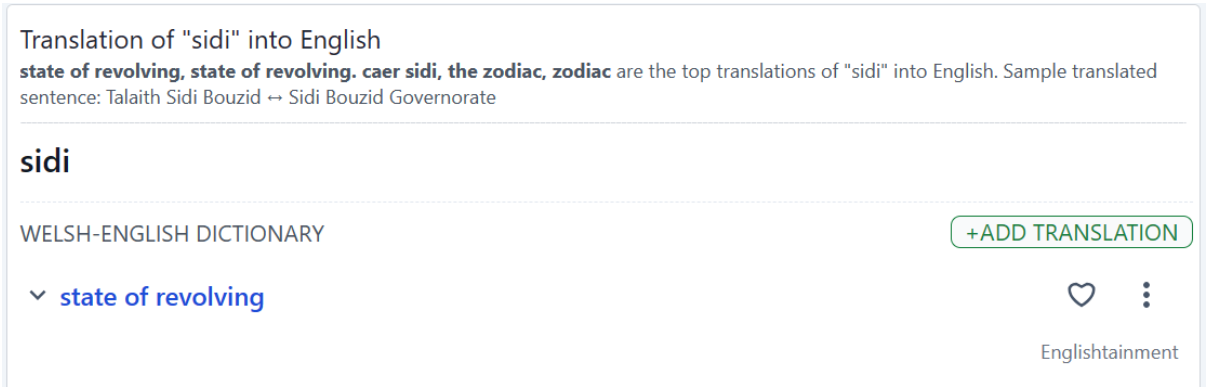
They (the monks) don't know how the darkness and light divide.
[nor] the wind's course, its onrush,
what place it devastates, what land it strikes,
how many saints are in the void, and how many altars.
I praise the Lord, the great Ruler:
may I not endure sadness: Christ will reward me.

The Christians differ in their translations of reality; they do not understand the pagans' ways, or the union with demonic forces. They do not know how many Fallen Angels there are, nor how many Crystals in which they are imprisoned – or – how many literal altars (stone circles of nine) there are situated across the land of Britain. The last part is a lament or prayer and acknowledgement that Christ is a demonic entity.


- Caer Siddi: Fairy-Mound Fort
- Annwfn
- Caer Feddwid: Mead-Feast Fort
- Caer Rigor: Petrification Fort
- Caer Wydr: Glass Fort
- Caer Goludd: Fort of Impediment
- Caer Fanddwy: Manddwy (?) Fort
- Caer Ochren: Angular Fort

These aspects describe the qualities of the Crystal Tetrahedron – the Grail. Is it a Stone, it is like Glass, it is Angular, it is Invisible (Underground), it is an Impediment (Prison), it contains Demons (Faeries), It Nourishes and Ends Desire.

However, Caer means 'To Fall' – while Sidi means a state of revolving in Welsh.


Translation of "sidi" into English
state of revolving, state of revolving. caer sidi, the zodiac, zodiac are the top translations of "sidi" into English. Sample translated sentence: Talaith Sidi Bouzid ↔ Sidi Bouzid Governorate
sidi
WELSH-ENGLISH DICTIONARY
+ADD TRANSLATION
state of revolving
Englishtainment

Here is another translation: It differs in interpretation only in a few ways. My comments in bold.

> "I will praise the Sovereign, supreme Lord of the land,
> Who hath extended his dominion over the shore of the world.
> Stout was the prison of Gweir [Gwydion] in Caer Sidi,
> Through the spite of Pwyll and Pryderi:

[Possibly Archangels Michael and Gabriel]

No one before him went into it.
The heavy blue chain firmly held the youth,
And before the spoils of Annwn woefully he sang,
And thenceforth till doom he shall remain a bard.
Thrice enough to fill Prydwen [the name of Arthur's ship] we went into it;
Except seven, none returned from Caer Sidi [Revolving Castle].
"Am I not a candidate for fame, to be heard in song
In Caer Pedryvan [Four-cornered Castle], four times revolving?
The first word from the cauldron, when was it spoken?
By the breath of nine maidens it was gently warmed.
Is it not the cauldron of the Chief of Annwn? What is its fashion?
A rim of pearls is round its edge.
It will not cook the food of a coward or one foresworn.
A sword flashing bright will be raised to him,
And left in the hand of Lleminawg.
And before the door of the gate of Uffren [The Cold Place] the lamp was burning.
When went with Arthur--a splendid labour!--
Except seven, non returned from Caer Vedwyd [Castle of Revelry].
"Am I not a candidate for fame, to be heard in song
In Caer Pedryvan, in the Isle of the Strong Door,
Where twilight and pitchy darkness meet together,
And bright wine is the drink of the host?
Thrice enough to fill Prydwen we went on the sea.
Except seven, none returned from Caer Rigor [Kingly Castle].
"I will not allow much praise to the leaders of literature.
Beyond Caer Wydyr [Glass Castle] they saw not the prowess of Arthur;
Three-score hundreds stood on the walls;
It was hard to converse with their watchman.

[Guardians of the Tradition – drowned out by obscurantists and false tales of the Grail]

Thrice enough to fill Prydwen we went with Arthur;
Except seven, none returned from Caer Golud [Castle of Riches].
"I will not allow much praise to the spiritless.

They know not on what day, or who caused it,
Or in what hour of the serene day Cwy was born,

[The Sabbath is the serene day, the day of rest – Cwy is Jesus Christ. Jesus was the product of a demonic birth;- impregnated by a Demon, Mary remained a virgin. Jesus inherited Demonic Powers as the offspring of this satanic union. Jesus was one of the Nephilim.

Or who caused that he should not go to the dales of Devwy.

[Heaven? Or the Abyss/Void?]

They know not the brindled ox with the broad head-band,

Whose yoke is seven-score handbreadths.
When we went with Arthur, of mournful memory,
Except seven, none returned from Caer Vandwy [another name for otherworld].
"I will not allow much praise to those of drooping courage.
They know not what day the chief arose,
Nor in what hour of the serene day the owner was born,

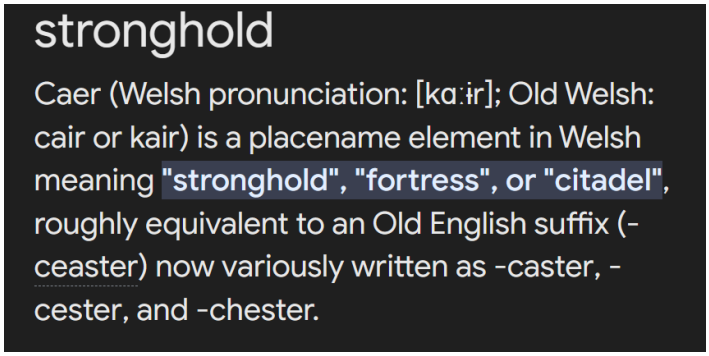
[Satan is the chief and the owne]

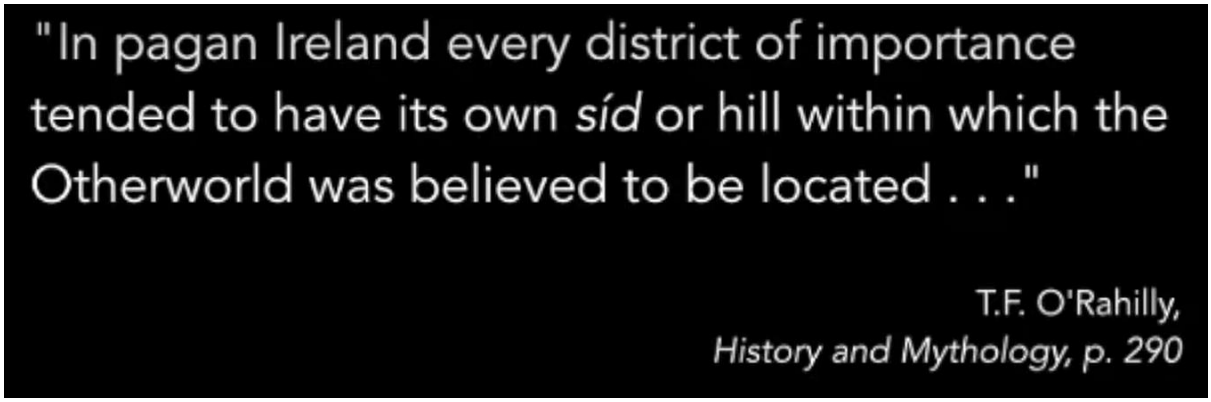
Nor what animal they keep, with its head of silver.

[Constellation, and Star with an associated Demon] (Qv. Grimoire of Baphomet]

When we went with Arthur, of anxious striving,
Except seven, non returned from Caer Ochren [another name for otherworld]."

Caer Siddi, Caer Pedryvan, Caer Vedwyd, Caer Wydyr, Caer Gould, Caer Vandwy, Caer Ochren


stronghold
Caer (Welsh pronunciation: [kɑːir]; Old Welsh: cair or kair) is a placename element in Welsh meaning "stronghold", "fortress", or "citadel", roughly equivalent to an Old English suffix (-ceaster) now variously written as -caster, -cester, and -chester.


"In pagan Ireland every district of importance tended to have its own síd or hill within which the Otherworld was believed to be located . . ."
T.F. O'Rahilly,
History and Mythology, p. 290

Morrus-Baird regards Sid as meaning Star: [The Celtic 'Otherworld'? (youtube.com)]

Baird's comments could help substantiate the stone circles as viewing platforms for a single star – which may have obscured discovery of them as observatories. The stones may have had a different purpose entirely to astrological viewing – but nonetheless were a gathering point for viewing a particular one. For instance, a person leaning for long periods of time against such stones would have aided in observing the sky -especially if one could not lie down in order to observe some other feature of the rite, such as singing/chanting and needing an open diaphragm or needing to be upright for ritual or even just respectful purposes. One can imagine lots of people each with their back to a stone, gazing upward at a star and being attended by another passing around inside the circle while they crane their necks upward – which after some time can result in loss of balance and a not very dignified falling over. So perhaps the stone circles were intended for the stars afterall...

The Strongholds are Sirius, Arcturus, Antares, Mira, Rigel, Deneb, and Naos.

Yet other translations abound

[Preiddeu Annwn: The Spoils of Annwn | Robbins Library Digital Projects (rochester.edu)]

Saints (Demons?) Void (Abyss?) Altars (Tetrahedrons/Human Vessels?

The Texts of Taliesin were omitted from the Mabinogi indicating their uniqueness by not being put where they logically seem to go:

y geissa6 y uor6yn'. In like manner, too, it would be rash to infer that the omission of the Taliessin legends from the Mabinogi implies ignorance of them on the part of their final composer, for Taliessin is mentioned as one of the seven men who carried the head of Bendigeitvran to London. Nevertheless the fact

really the son of Owydno but actually a lost son of Urien Rheged, King of Gower. At Caerleon upon Usk Taliesin's "feats, learning, and endowments were found to be so superior that he was created a golden tongued Knight of the Round Table."

[This seems to be a secret indicator that Taliesin knew the Grail]

Trans-for-ma-tions

torical.[h] Had Taliesin been a Greek scholar he might have been inspired by the lines of Empedocles who sang:

Whenever one of the daemons, whose portion is length of days, pollutes his hands with blood he must wander thrice ten thousand seasons from the abode of the blessed, being born throughout the time in all manner of mortal forms, changing one toilsome path of life for another. . . . I have been a youth, & a maiden, & a bush, & a bird & a gleaming fish in the sea.[i]

In this quote from The Book of Taliesin by Gwenogbryn, it seems Empedocles was Initiated. And possibly the author too and those authors he mentions.

Reproduced & Edited

by

J. Gwenogvryn Evans

Hon. M.A., & Hon. D. Litt. (Oxon.)

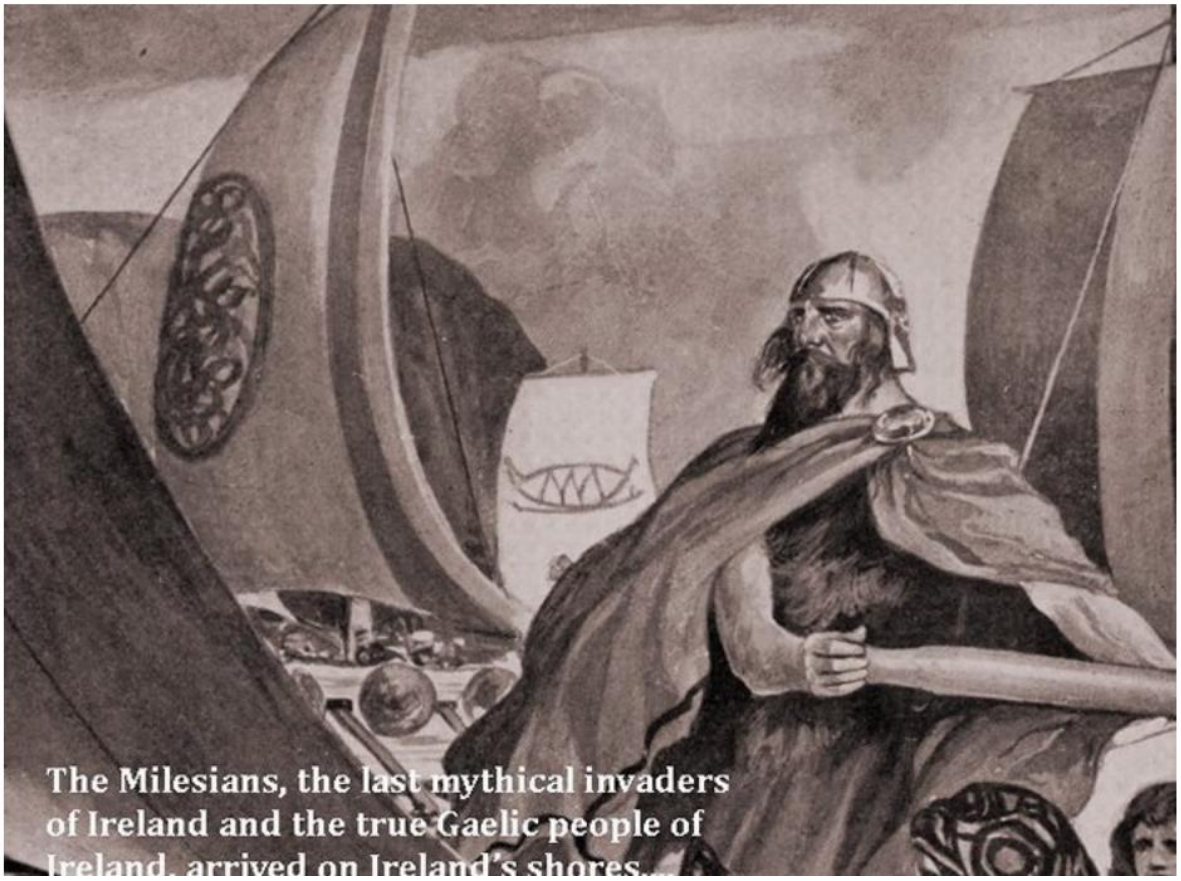
Hon. D. Litt. (Wales).

We also meet with the following transformation passage in Amergin's verse, reputed to be the oldest in Irish:

I am the wind which breathes upon the sea, I am the wave of the ocean, I am the murmur of the billows, I am the ox in the seven combats, I am the vulture upon the rock, I am a beam of the sun, I am the fairest of plants, I am a wild boar in valour, I am a salmon in the water, I am a lake in the plain, I am a word of science, I am the point of the lance, I am the vital spark of thought. Who throws light into the meeting on the mountain? Who knows the couch whereon the sun rests?[k]

And now, Initiated, they reveal themselves as Lanterns in the Dark.

A. Sutherland - AncientPages.com - Among the shape-shifting magicians of the **Celts** in **Irish mythology**, there was once Amergin (Amairgin or *Amergin Glúingel*), the son of Prince Mil (Míl Espáine), whose name later, in Latin, was *Milesius*).

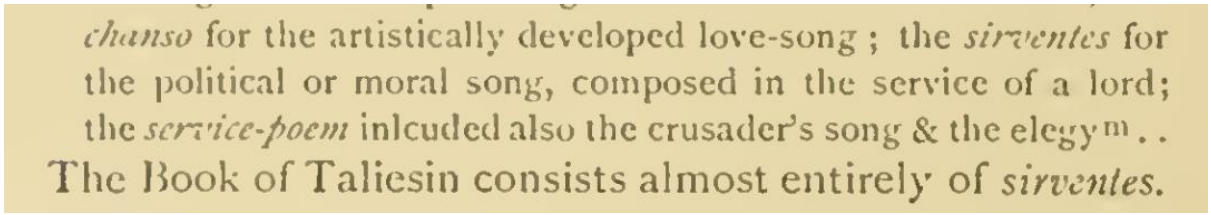


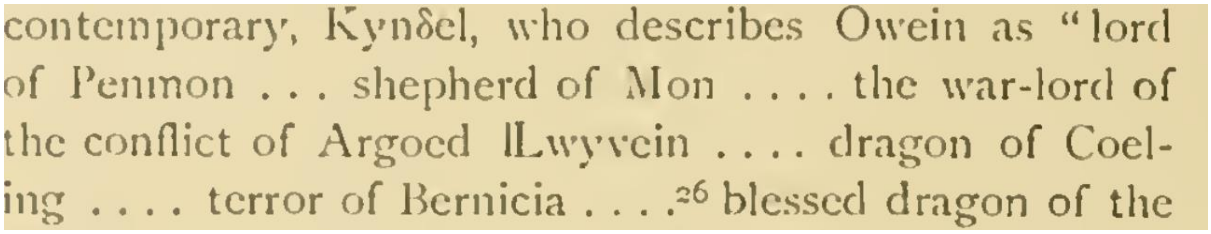
As soon as he set foot upon the soil of Ireland, he began to chant a poem 'The Song of Amergiri", today considered one of the oldest compositions in the Irish language.

In the poem, the Milesian bard Amergin states:

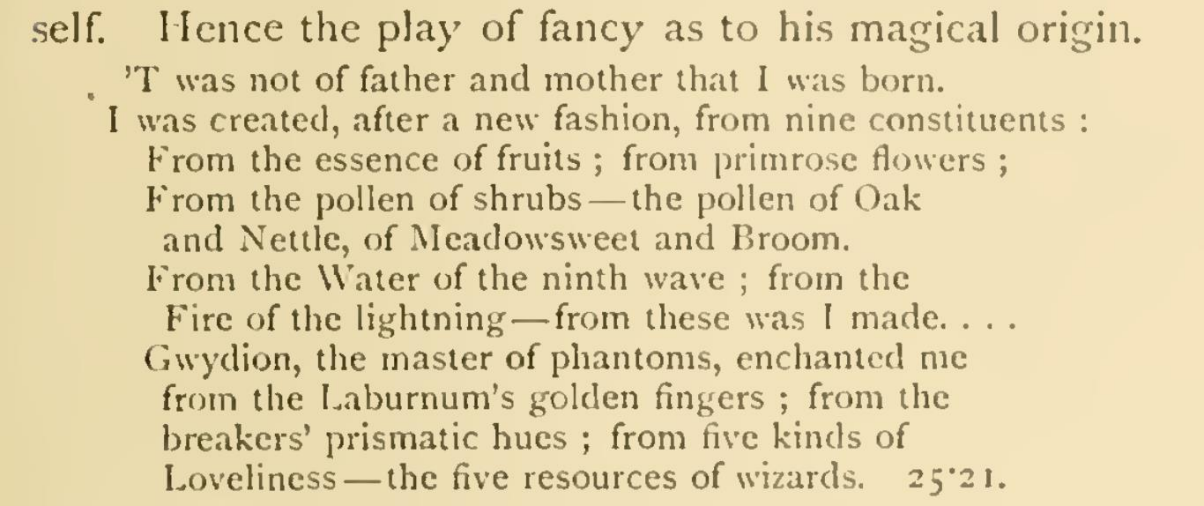
"I am the wind on the sea;
I am the wave of the sea;
I am the bull of seven battles;
I am the eagle on the rock
I am a flash from the sun;
I am the most beautiful of plants;
I am a strong wild boar;
I am a salmon in the water;
I am a lake in the plain;
I am the word of knowledge;
I am the head of the spear in battle;
I am the God that puts fire in the head;
Who spreads light in the gathering on the hills?
Who can tell the ages of the moon?
Who can tell the place where the sun rests?"

Through these powerful and magic words, Amergin described himself as a shapeshifter. He could be a salmon, a sunbeam, a flower, a spear, and take other forms.


chanso for the artistically developed love-song ; the *sirventes* for the political or moral song, composed in the service of a lord; the *service-poem* inlcuded also the crusader's song & the elegy[m] . .
The Book of Taliesin consists almost entirely of *sirventes.*


contemporary, Kynδel, who describes Owein as "lord of Penmon . . . shepherd of Mon . . . . the war-lord of the conflict of Argoed Llwyvein . . . . dragon of Coel-ing . . . . terror of Bernicia . . . .[26] blessed dragon of the

However, "coelum" (pronounced "co-eh-lum") means "sky" or "heaven"

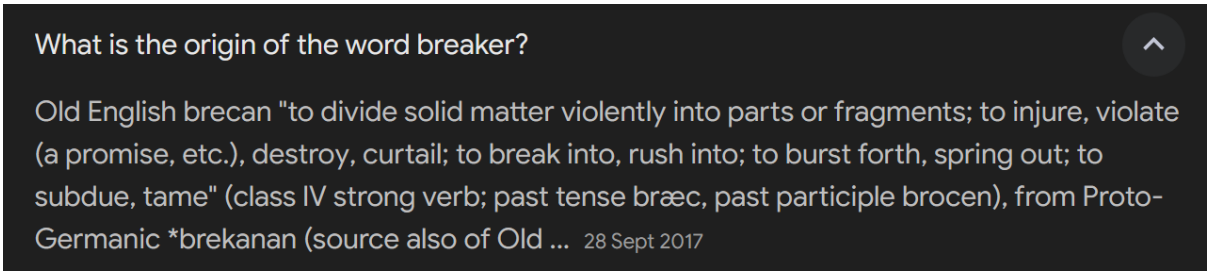


self. Hence the play of fancy as to his magical origin.
'T was not of father and mother that I was born.
I was created, after a new fashion, from nine constituents :
From the essence of fruits ; from primrose flowers ;
From the pollen of shrubs—the pollen of Oak
and Nettle, of Meadowsweet and Broom.
From the Water of the ninth wave ; from the
Fire of the lightning—from these was I made. . . .
Gwydion, the master of phantoms, enchanted me
from the Laburnum's golden fingers ; from the
breakers' prismatic hues ; from five kinds of
Loveliness—the five resources of wizards. 25·21.

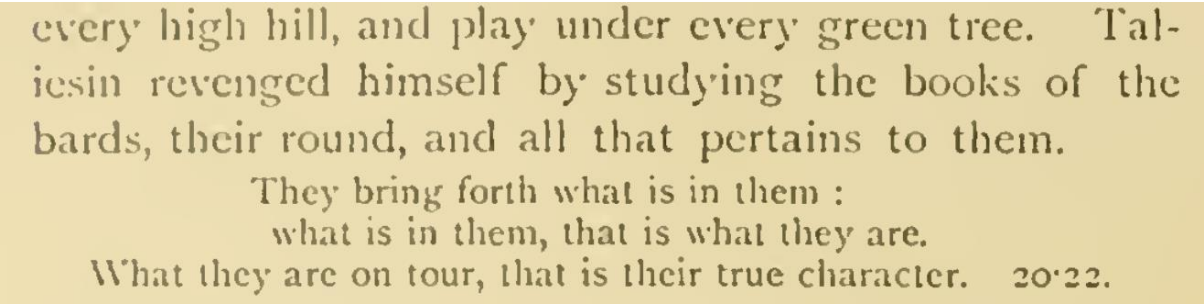
p.44. Taliesin referring to his demonic nature;- created by 'nine constituents' – then mentions 7 essences. From Music and from the Piezoelectric Charge from correct song at the correct time he was released.

Laburnum, sometimes called **golden chain** or **golden rain**,

likely reference to a Scale/Octave.


What is the origin of the word breaker?
Old English brecan "to divide solid matter violently into parts or fragments; to injure, violate (a promise, etc.), destroy, curtail; to break into, rush into; to burst forth, spring out; to subdue, tame" (class IV strong verb; past tense bræc, past participle brocen), from Proto-Germanic *brekanan (source also of Old ... 28 Sept 2017

Singers/Cantors prismatic hues, possibly plaintchant notes – five kinds of loveliness may be Fifths.



every high hill, and play under every green tree. Taliesin revenged himself by studying the books of the bards, their round, and all that pertains to them.
They bring forth what is in them :
what is in them, that is what they are.
What they are on tour, that is their true character. 20·22.

p.46 Taliesin referring to Music/Sound pure emanation of which Man is composed.

to his text. He began to sing young, 23·20, and shone early, 8·17: to be chosen for special mention in the Nennian additamenta[1] he must have attained a foremost place about 1130, possibly by his Song to the Wind, 36-37, which has about it a primal freshness, and the charm of enchantment. To read it is to

70 Let me ask students to compare 44·8-16 with the Black Book of Carmarthen, 46·1-8, that they may see with their own eyes how mistakes arise. See, also, Table of Common Scribal Errors.

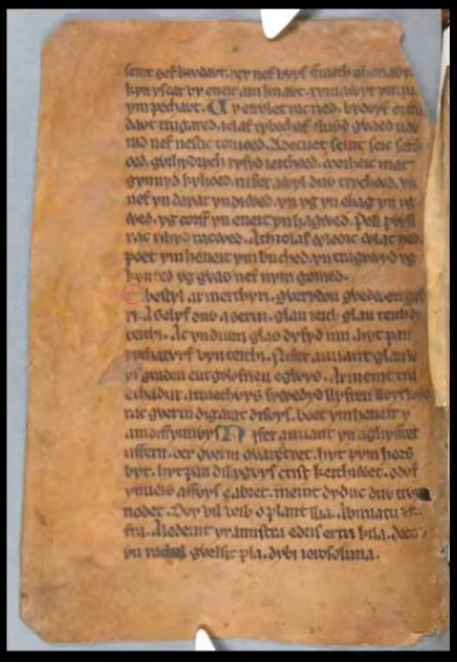
This author is speaking Green Language. From nowhere he offers these numbers, he began to sing young, i.e. 23.20 makes no sense – unless it is the time that Satan was born, and possibly the day or a time related to his Star. These numbers point to something…

the matter before and after. The translator is perplexed, and remarks: "How this account came to be inserted here, or for what purpose, it is impossible to say." Thus do many people feel when they read certain portions of the Book of Taliesin. The Seer's primal questionings interrupt the continuity of a poem to their bewilderment. Unconscious of the coincidence

b. Caer*ueδ*awg. Hybrid form, possibly *n.* *? read:* Caer *ueδ*-awg, *a grave* tump; *or* gwely car*neδ*awg, a *tumulus bed*; *or* gwely caer*ueδ*-awg, *a fort-like resting place.* *see* ii. 190·22; n. 65·4. *Carwed* is a township of Eglwys Bach(wy).

The Book of Taliesin (Peniarth MS 2)

Currently stored at the National Library of Wales, Aberystwyth



-Copied by a professional scribe sometime during 1300 - 1350, possibly at Cwm Hir Abbey just to the north of Llandrindod Wells in the county of Powys.

-An incomplete manuscript, with several pages and one whole quire (manuscript section) missing.

These notes are from the Book of Taliesin

The man who curses the artist will never prosper.
It is well to go (to Congress) for the sake of
deliberating with artists about art ; and
to sing a string of verses, as the custom is, to the
governor of the district, the provider of the feast.

[Conversing with Demons]

I am Taliesin—
I sing of true lineage.
I shall continue, to the end,
in my pristine service of Elffin.
He was removed from among the
number of the golden nobility.
When he was hated, loved were
perjuries and treachery.

The sage, foremost in skill,
shall consult astrology,
about the main line of descent—
the links of the anthropologist.

This line is intriguing – does it refer to the Demonic Powers of the Stars being evoked when they begin their descent, as were the Fallen Angels to begin theirs?

Seven score chords
there are in music :
The octave of every score,
which is ever in harmony,
enchants in calm—
enchants in storm—
enchants all there is.
In heaven above there is One
who knows the harmonies.

Majestic is knowledge !
Whence has it been imparted ?
Whence the moan of the wind that stirs ?
Whence the light of the countenance ?
Whence is the sea pleasant ?
Whence is the race vigorous ?
Whence was created the firmament ?
or the sun, whence is it fixed ?
Whence is clothed the land ?
covering the earth to what extent ?
Whence grows its splendour ?
Whence does its splendour attract ?
Whence is youth ardent ?
Whence is green the sod ?
Who has sung the songs ?
Whose song did he sing ?
It is necessary, he considered,
to study the books of the bards, their

It is necessary, he considered,
to study the books of the bards, their
round, and all that pertains to them.
The *bards* bring forth what is in them ;
what they bring forth, that they are :

Talhaiarn is the
greatest seer :
He comprehends the science of
the approaching birth of day.

A man to thy stature ; ascend in thy course.
Dark are what induce the rush of inspiration.
Let my mind be set forth
in Hebrew and Greek,
Latin and Welsh.
Praise thou, praise ye
Jesus the son of Joseph.

He, who sowed, reaped me ;
Into the kiln-pipe he drove me ;
He rubbed me out of hand,
while he was scorching me.
There received me a hen,
ruddy-clawed, with a divided comb ;
I rested nine nights
in her womb a child.

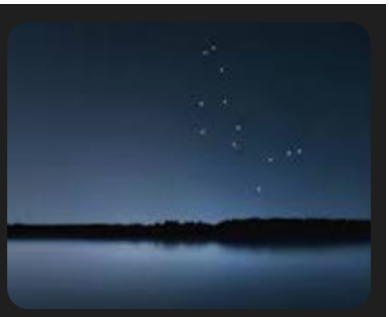
'Twas not of father and mother,
whence I was born.
'Tis after a new fashion I was created
from nine constituents :

Thin and white my fingers :
It is long since I was a herdsman.
I wandered in the earth,
or ever I touched literature.
I circled the island :
I slept in a hundred mansions,
a hundred inhabited forts.
Ye learned druids !
prophesy to Arthur.
There is what is older,
of which we shall sing.

p.63

Arcturus

Boötes is the 13th largest constellation in the night sky and contains one of the brightest stars in the sky, Arcturus. Boötes is an ancient Greek word that roughly translates as the ox-driver, or herdsman. 28 June 2023



Swift the approach
of the sea-rovers—
the fosterlings of Saraphim.
Grievous is the solitary dungeon ;
We must set Elffin free.

When hard pressed, I have found relief in
worshipping the King of Glory, our Father.
An ingenious man greets me thus :
"Hast thou seen, mighty master, the pro-
phecy concerning the Gain of Hell?—
THERE, NO ONE (BEARS AN) OFFSPRING."

King Richard at Joppa & Acre. 1197.

I WILL praise the King, the noble chief, who
spread his supremacy over the world's strand.
Complete was his victory at Whirlpools Fort,
by reason of extraordinary thought & care.
Now, no one before him entered this vortex,
this deep *close* of fearsome giants.
Poignant the affliction caused by the herds of the
Abyss : till doom will last the cry of distress.
Thrice filled Prydwen sailed thereto :
Only seven returned from Whirlpools Fort.

May I spin fine praise : moaning was heard
in the quadrangular fort, when it was overthrown.
Attuned was the cauldron after much boiling ;
By the breath of the Nine Muses the fire was kindled.
This Cauldron of the Head of the Abyss, what is it like?
It has a dusky band around the edge, set with pearl :
It will not cook a coward's food—him it has forsworn :
The Code of the literary tribe out of it arose—
In the keeping of the minstrels it was left.
Before Inferno's portal (its) lamps were burning.
And when Arthur went into the rocky toils,
only seven returned from the fortress taken.

May I spin fine praise : moaning was heard in the
quadrangular fort—the tor with the boisterous gate.
Its top with the twilight was confused :
Sparkling wine was the liquor set before its council :
Thrice full did Prydwen sail the sea :
only seven returned from the citadel of the frith.

KING RICHARD AT JOPPA & ACRE

He will not curry favour of the cowardly governor :
Beyond Glass-town was seen Arthur's heroism.
Three score centuries stand upon the wall—
It is not easy to converse with the sentinel.
Thrice full Prydwen went with Arthur :
only seven returned from the walled town.

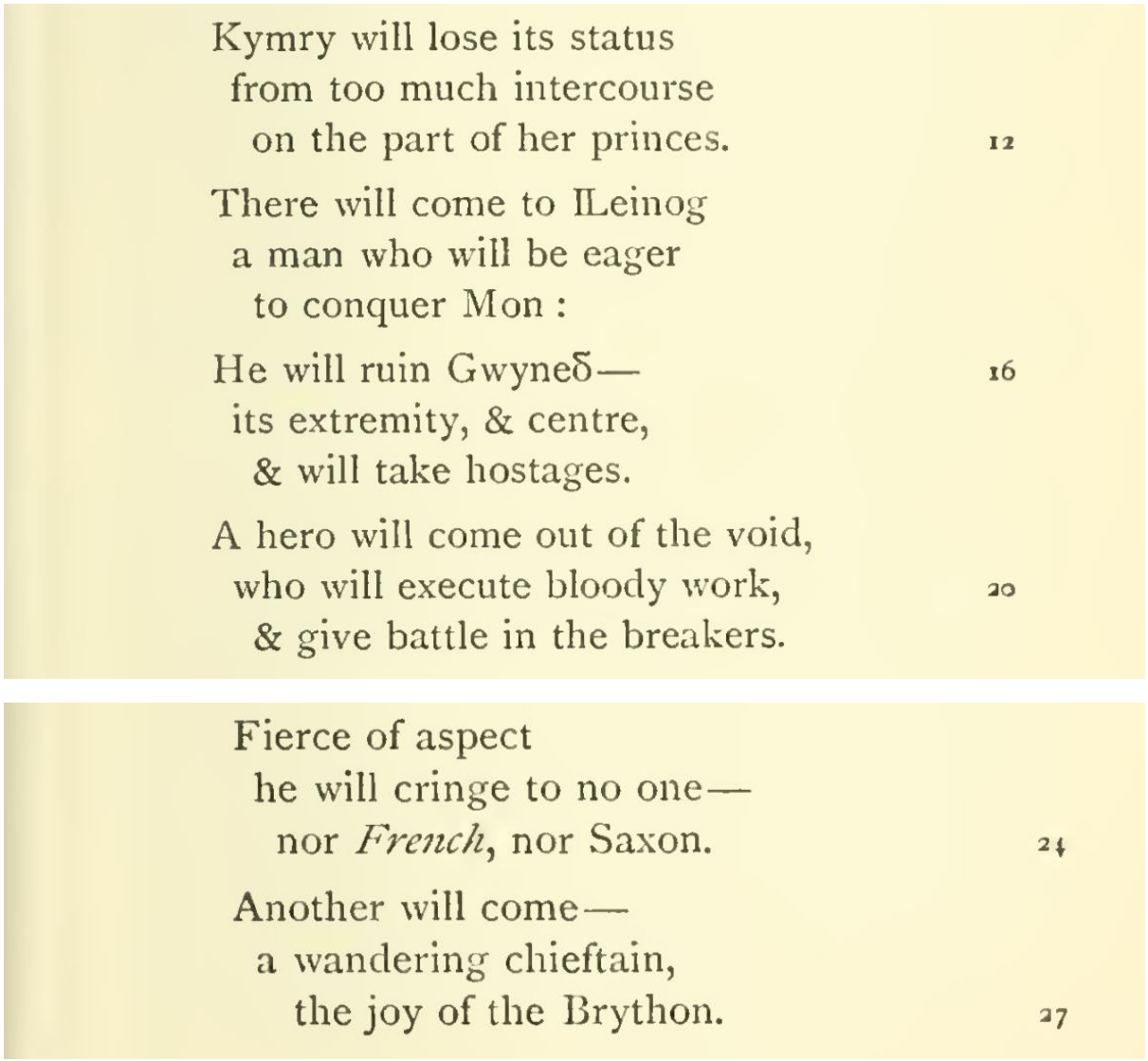
He will not curry favour of the slack on their round :
They know not when will happen what is coming—
at what hour of morning the check began ; *nor*
who wrought their sorrow on the plain of Candevia.
They will not yoke *Saladin's* brindled, giant ox
which has seven score knots in its tie.

And when Arthur went on his sad expedition,
only seven returned from Candevia.

He will not curry favour of the slack in command:
They do not know when happened the end—
at what hour of morning the victory was won.
Who will detect secreters of treasure in the mouth?
And when Arthur went into the sad struggle,
only seven returned from "Ochren" fort.

The monks wailed like one man in unison, because
of the adventure of the king with the Viedenese.
Holds every wind to one course? Is every sea one water?
Is the shout of a crowd the same as irrepressible thunder?

The monks wailed because of the daring journey—
the adventure of the King with the Viedenese.
They do not know that night-watch extends to dawn,
nor the course of the wind, nor what its impulses—
what spot it devastates, what land is buffeted.
May the servers of the altar be saints after death.
I will praise the King, the great nobleman.
May I not be sad: Christ be my heritage.


Kymry will lose its status
from too much intercourse
on the part of her princes.
There will come to ILeinog
a man who will be eager
to conquer Mon :
He will ruin Gwyneδ—
its extremity, & centre,
& will take hostages.
A hero will come out of the void,
who will execute bloody work,
& give battle in the breakers.
Fierce of aspect
he will cringe to no one—
nor *French*, nor Saxon.
Another will come—
a wandering chieftain,
the joy of the Brython.

Another book associated with Taliesin is the Black Book of Carmarthen.

In the Black Book of Camarthen, there are also missing pages – the introduction leaps from page 9, missing 10-11, renewing at 12. It seems someone's have torn pages/sections out of both books. Interestingly, this break occurs in mid-discussion of what is on the 'other side' of a wall.

These lines remind us of the words of Procopius, a Greek writer of the sixth century: 'In the island of Britain men of ancient time built a long wall . . . . soil and men are not alike on both sides.' On one side of the wall the air is wholesome, and the seasons temperate. Man and beast, corn, tree and fruit, all flourish. On the other side 'all is different.' Vipers and all kinds of wild beasts 'infect the place, and what is most strange, the natives affirm that if any one passing the wall should proceed to the other side, he

1 '*Annales Cambrie.*' A later MS. adds: [inter filios Elifer et Guendoleu filium Keidiau; in quo bello Guendoleu cecidit: Merlinus insanus effectus est.] *Cp.* Seith meib Eliffer. B.B.C., 5·8

In reference to the Gates of Hell

refuse of all sorts, where it was burnt. At one end of it was Tophet where infant sacrifice to the fire-gods took place. This is the Gehenna of the New Testament. The Rabbins call it the "door of hell." ⁂ 7 *R.B. Mab.*, 141·28.

8 Creurdilad in our text. She was the daughter of Llud and appears in English as Cordelia, the daughter of King Lear. ⁂ 9 *R.B. Mab.*, 113·2.

In another connection it is said that 'God had endowed Gwyn with the activity of the demons of Annwn, before destroying his life;[11] that he could not

Thus we see that one set of documents places the spirit world in the north, and another in the south. What is the explanation, if any? In the sixth century

worthy and great. On the other hand, theology is at best, nothing but a speculative attempt to make intelligible this sense which is in the blood of all; while ordinarily it is a blind tradition, bankrupt in intelligence, but with a vast capacity for creating divisions and all uncharitableness. It is this traditional theology which chokes the life of modern Welsh literature, and makes it so inane. Happily, this has not always been the case. When the Black Book of Carmarthen was written the Church was one. Apparently it had no theologians to divide the energies and embitter the relations of men. Its priesthood laid

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Over decades, centuries, forests were cleared, the heaviest trees ring-barked and allowed to decay, others felled, the undergrowth burnt and raked away to create open stretches for grazing. Huge burial-places were constructed, long earthen barrows with wooden burial chambers in the lowlands, stone-chambered cairns in the west. Revealing their builders' belief in a connection between the sun, the moon and the dead nearly all these tombs faced somewhere between north-east and south-east, the rising places from summer to winter of those celestial bodies.

precious objects of rare materials including gold. It is in this Early Bronze Age from about 2200 BC, that archaeologists find rich possessions in the innovative round barrows – murderous bronze daggers, intricately strung necklaces of jet, amber and faience beads – the property of an élite.

Some rings became the centre of 'the old religion' practised by covens. In 1662 Isobel Gowdie at her trial said that she went to the circle and chambered tomb of Auldearn near Nairn. In 1949 a coven was seen inside the Rollright Stones. The huge block by the Backhill of Drachlaw ring is known as the hag's or witch's pillar.

Such blasphemous stones were so outrageous that a fanatical Breton priest, Jacques Cotteux of Louisfert near Châteaubriant, swore to eradicate the indecent heathen practices by the demolition of every megalith in his parish. Capstones and slabs from dolmens, cists, dozens of menhirs were dragged to the village by his flock to construct the depaganised base of a platform on which holy statues, crosses and plaques proclaimed the triumph of Christianity.

'This monumente seemeth to importe an intention of the memoriall of some matter done in this kinde of exercise, thowgh time haue worne out the maner.' John Norden's comment about the Hurlers stone circles on Bodmin Moor in 1584 reflected the ignorance of past centuries and it was only towards the end of Elizabeth I's reign that visitations and itineraries were being written that would make people more aware of their antiquities. Even so, Norden's work did include novelties such as a sketch of a now-destroyed circle called 'The Nine Sisters' on St Breocks Down.

The orientation of an earthen long barrow (Pl. 6) was clearly an important consideration to its builders. In southern England 84 per cent of the mounds point somewhere between north-east and south-east with the western hemisphere almost entirely avoided. On Salisbury Plain 90 per cent were aligned between north-east and SSE. With a statistically acceptable base of over a hundred sites the unavoidable conclusion must be that there was an association between death and the east in the minds of Neolithic people. Comparable lunar and solar alignments determined the laying-out of tombs in western Europe.

Most people know that the Sun "rises in the east and sets in the west". However, most people don't realize that is a generalization. Actually, the Sun only rises due east and sets due west on 2 days of the year -- the spring and fall equinoxes! On other days, the Sun rises either north or south of "due east" and sets north or south of "due west."

Each day the rising and setting points change slightly. At the summer solstice, the Sun rises as far to the northeast as it ever does, and sets as far to the northwest. Every day after that, the Sun rises a tiny bit further south.

What about the stars?

The rising points of the stars don't change as much as the Sun's because they are so very far away. So the rising points of stars on the horizon were not as critical to ancient cultures. However, the rising **times** of stars change by 4 minutes each day, so any particular star would rise at different times during the year. For about half the time, the star would rise during the daytime and thus be blocked by the huge light of our Sun.

There was something called the "heliacal" or dawn rise of a star -- and this happened on only one day of the year. Thus these dawn rising were extremely useful for keeping track of exact days. For an explanation and examples of heliacal or dawn risings of stars, see **Show Me a Heliacal Rising**.

Show Me a Dawn, or "Heliacal," Rising

Computer generated heliacal risings (Quick Time required)		
Aldebaran Shown rising 2 days before the Summer Solstice	**Rigel** Shown rising 28 days after the Summer Solstice	**Sirius** Shown rising 28 days after Rigel's Dawn rising, and signifying the end of summer and time to leave the mountain

What Jack Eddy found at Bighorn were alignments to three stars during their **heliacal risings.** Heliacal risings occur after a star has been behind the Sun for a season and it is just returning to visibility. There is one morning, just before dawn, when the star suddenly reappears after its absence. On that day it "blinks" on for a moment just before the sunrise and just before it is then obliterated by the Sun's presence. That one special morning is called the star's heliacal rising. Each day that passes after the heliacal rising, the star will appear to rise earlier and remain in the sky longer (that is, not blink) before its soft glow is obliterated by the rising sun.

Not all stars have heliacal risings because some stars remain above the horizon all the time. Only certain stars rise and flash into existence in the predawn glow of the horizon. Because these helical risings were so specific, just one day, they were used by many different ancient civilizations to mark specific events such as the drought season and planting time. It is not surprising that the Plains Indians would use heliacal risings to signal the coming and going of the solstice.

Heliacal rising

29 languages

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From Wikipedia, the free encyclopedia

The **heliacal rising** (/hɪˈlaɪ.əkəl/ *hih-LY-ə-kəl*)[1][2][3] of a star or a planet occurs annually when it first becomes visible above the eastern horizon at dawn just before sunrise (thus becoming "the morning star") after a complete orbit of the Earth around the Sun.[4] Historically, the most important such rising is that of Sirius, which was an important feature of the Egyptian calendar and astronomical development. The rising of the Pleiades heralded the start of the Ancient Greek sailing season, using celestial navigation,[5] as well as the farming season (attested by Hesiod in his Works and Days). Helical rising is one of several types of risings and settings, mostly they are grouped into morning and evening risings and settings of objects in the sky. Culmination in the evening and then morning is set apart by half a year, while on the other hand risings and settings in the evenings and the mornings are only at the equator set apart by half a year.

Except for the sun stars can be rejected. Neolithic tombs remained in fashion for some 1,500 years from about 5000 to 3500 BC. Although stars do not have unchanging rising and setting positions but move steadily along the horizon year by year not one bright star had a range that corresponded to any of the arcs contained in Table 1. None swung even as far as the short 45° between the ENE and ESE of the Camster cairns. The relatively rapid Capella, *α Aurigae*, shifted no more than 22° from NNE to ENE over the fifteen centuries. The dazzling Sirius, *α Canis Majoris*, dawdled only 7° and Deneb, *α Cygni*, a mere 4° (Table 2).

[Some rings may have been different in purpose to those with Nine Stones]

trary, so far from being Fergusson's 'rude stone monuments' most stone circles were the result of careful planning that involved: i. the choice of the most desirable site; ii. the size of the intended ring; iii. the transportation of heavy blocks; iv. the laying-out of a circle or an ellipse; v. which was frequently planned using a local unit of measurement; vi. and the preparation of stoneholes; vii. which often were of a specific number; viii. some rings contained astronomical sightlines. These were aspects true for most rings. Also to be discussed are the many variations in architecture such as centre stones, the construction of concentric circles, entrances, outlying pillars, recumbent stones, the levelling of sites and alignments to the sun or moon.

That ceremonies were held in these novel enclosures is indisputable. The full court of Behy, Co. Mayo, had been paved with cobbles amongst which lay sherds, a stone axe and flints. A rectangle of paving was discovered at Clontygora, 'the King's Ring', whose excavation in 1937 'progressed favourably despite political incidents in the immediate neighbourhood'. Black soil and hollows testified to activities at Ballymacdermot. A 'curious arrangement' of a 'lump of quartz in a semi-circle of small stones' was found in the forecourt of Mid Gleniron.

[Lump of Quartz found – not shaped, possibly fulgurite]

Fleming speculated that people sometimes deliberately built non-circular enclosures such as flattened rings and ellipses so that two conditions, unavailable in a true circle, might be fulfilled: the audience could see all the rites; and the principals could occupy visually focal positions facing the spectators.[11] The hypothesis is attractive.

Plate 13. The eight standing stones of the Nine Stones, Bodmin Moor. Originally there may have been thirteen (Photograph: the author).

the little ellipses around Loch Roag on the island of Lewis. In south-western Ireland reliable estimates revealed that two-thirds of the rings were built of nine, eleven or thirteen stones. In the English Lake District several of the second-phase rings such as

Plate 14. The eleven stones of the Nine Stones or Maidens, Belstone, Dartmoor. The ring is also called the Seventeen Brothers (Photograph: the author).

There are outlying stones, scatters of glittering quartz, internal cists, burials, ground scorched red where pyres once burned. There are sightlines to sun and moon and to hills and mountains, perhaps the dwellings of the gods.

Such a cult was widespread in Europe. Several instances of the axe being associated with the sun are known in countries as far apart as Spain and Sweden. At Troldebjerg, Denmark, a hearth in a Middle Neolithic long house covered a pit with pot and an axe with its cutting-edge upwards. 'No doubt the ritual . . . centred around the axe in association with the kindled fire,' wrote Maringer. 'Both must have been symbols of the sky god who had sway over lightning and fire. It is the same god to which the peasant made offerings by placing them in the soil of his field, burying them in the earth, or hiding them under a stone'.

Even in the last century farmers in western Europe believed that stone axes lying in their fields were thunderbolts and talismen. In Germany an axe is still considered an object of fertility. To the Neolithic mind an axe used to fell trees, to till fields and which struck sparks might have been considered to contain generative powers and have a kinship with fire. A place where axes were bartered or exchanged would thus

[Interesting, a prevailing association of fire/lightening with stone]

attracted bees. Honey had long been known for its sweetening properties and from a drained honeycomb an intoxicating drink could be fermented in the form of mead, a name derived from the promiscuous Irish goddess, Medh, 'she who makes drunk'.

The Stone Circles of Britain, Ireland, and Brittany
By Aubrey Burl

Neolithic (c.4000 - c.2200 BC)

The area now occupied by the moor was probably open woodland (mainly oak and birch) with areas of light, fertile soil, and could have been in use as upland grazing. It was possibly towards the end of this period that people marked the significance of Harthill Moor, a short distance south-west of Stanton Moor, by erecting the Nine Stone Close stone circle.

Stanton's case, the most persistent story concerns nine maidens, frozen in stone for dancing on the Sabbath Day – along with the King Stone, their fiddler. There are other traditional stories about the Doll Tor circle, and about Nine Stone Close on neighbouring Harthill Moor, whose stones, once known as 'The Grey Ladies', traditionally danced at midnight.

Sphaera Mundi

Sphaera mundi was originally composed in the 13th century by Joannes de Sacro Bosco, a 13th century mathematician and astronomer, also known as John Holywood. The work deals with the shape and apparent movement of the earth and other heavenly bodies and was the single most influential astronomy text for centuries.

¶ Cum linea recta ſup rectam lineã occurrerit & cã uerit ex utraq; parte duos angulos æquales quelibet eaꝝ dicitur perpendicularis ſuper alteram atq; qui libet illoꝝ angulorum rectus denominatur.

¶ Itẽ qcũq; ãgulus uni iſtoꝝ ſil'is & æq̃lis fuerit re ct⁹ erit. quãobrẽ oẽs anguli rectilinei recto æquãt.

¶ Si uero linea recta rectæ lineæ occurrẽs cauſet ex lateribus ãgulos duos inæquales: q̃libet illaꝝ linea/ rum dicit obliqua uel iclinata ſupalterã: & angulus maior uocat obtuſus & minor acutus: quare oĩs an/ gulus rectilineus maior ãgulo recto obtuſus exiſtit & omnis minor recto acutus.

¶ Corpus ẽ qđ lõgitudinem & latitudinẽ & ꝑfun ditatem cõtinet. Figura eſt quæ termino uel termi= nis claudit. Nihil figurat niſi ſupficies uel corpus.

¶ Duæ lineæ rectæ non claudũt ſuperficiem: ideo figurã non formant.

¶ Duæ ſuperficies rectæ ſimiliter corpus nõ diffi= niunt neq; figuram.

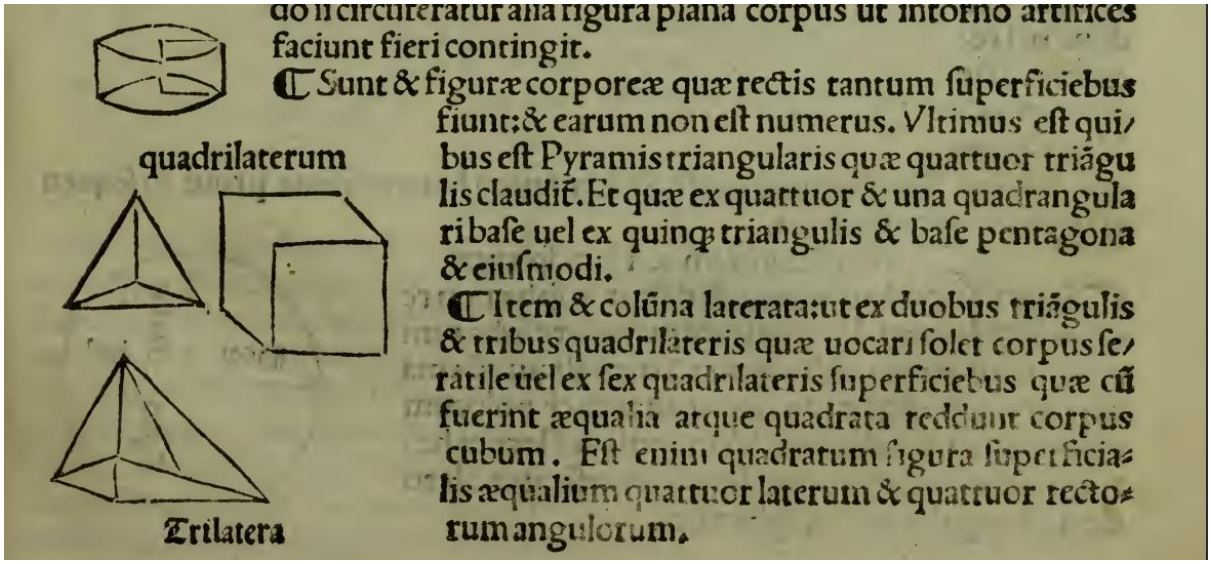
¶ Si ſint duæ lineæ ul'ſupficies rectæ & ex utraq; ꝑ te ꝑductæ q̃ nunq̃ cõcurrãt. æqdiſtantes appellant.

¶ A equidiſtãtia duoꝝ eſt quando omnes lineæ ab uno in aliud breuiſſimæ tenſæ fuerunt æquales.

¶ Circulus ẽ figura plana una linea cõtẽta q̃ circũ/ ferẽtia uel periferia uocat: in cuius medio pũctus ẽ q̃ centꝝ circuli dicitur a quo omnes recte lineæ uſq; ad circunferentiam ductæ ſunt æquales.

¶ Linea uero recta q̃ trãſit ꝑ cẽtrꝝ & applicat extrẽi tates ſuas circũferẽtiæ: ſp diuidit circulũ in duo me dia: ipſaq; appellat diameter. Et q̃libet illaꝝ partiũ circuli ſemicirculus atq; portio media circuli dicit.

(Nine Angles)

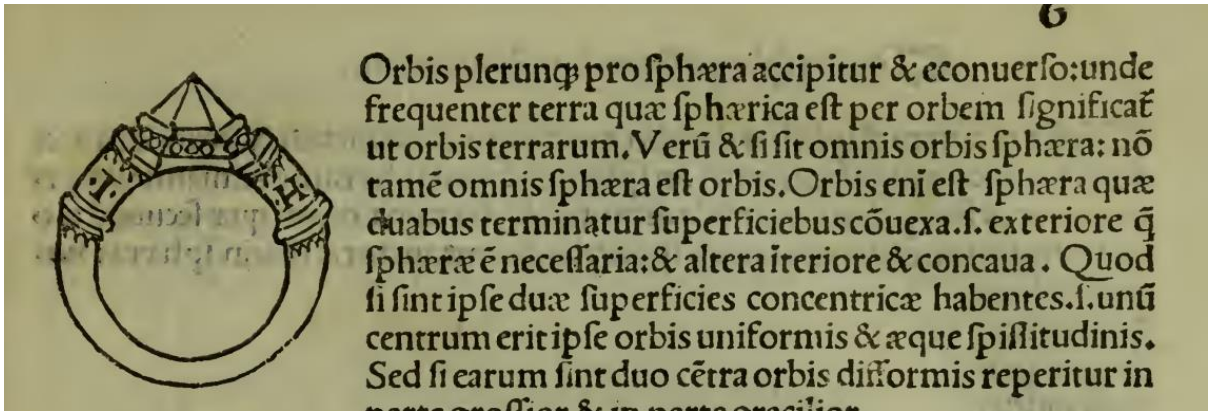


do ſi circuferatur alia figura plana corpus ut intorno artifices faciunt fieri contingit.

¶ Sunt & figuræ corporeæ quæ rectis tantum ſuperficiebus fiunt: & earum non eſt numerus. Vltimus eſt quibus eſt Pyramis triangularis quæ quattuor triãgulis claudit. Et quæ ex quattuor & una quadrangulari baſe uel ex quinq; triangulis & baſe pentagona & eiuſmodi.

¶ Item & colũna laterata: ut ex duobus triãgulis & tribus quadrilateris quæ uocari ſolet corpus ſeratile uel ex ſex quadrilateris ſuperficiebus quæ cũ fuerint æqualia atque quadrata reddunt corpus cubum. Eſt enim quadratum figura ſuperficialis æqualium quattuor laterum & quattuor rectorum angulorum.

[Tetrahedron]

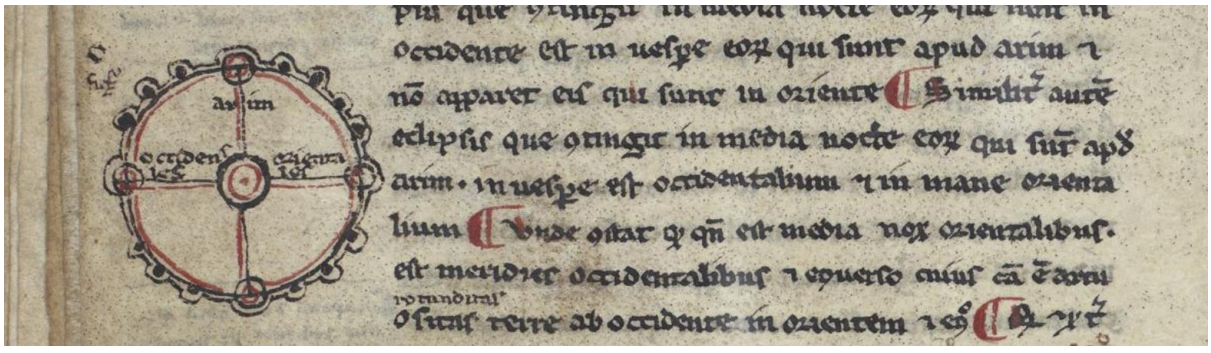


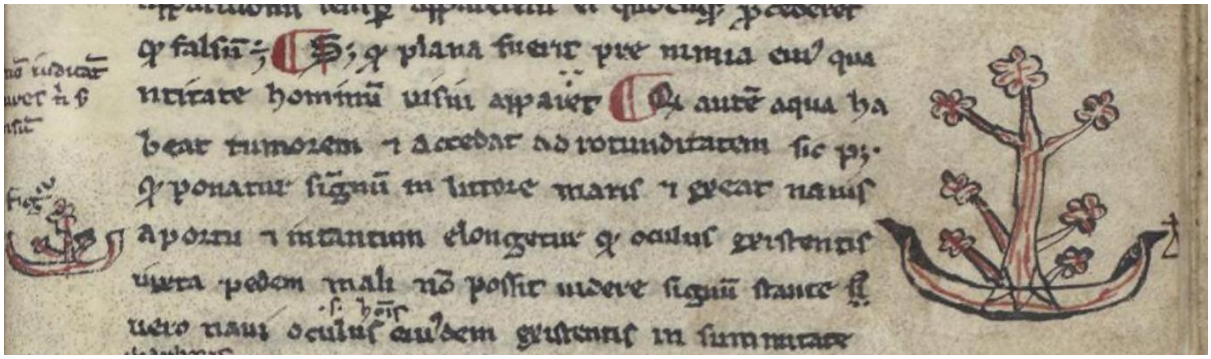
Orbis plerunq; pro ſphæra accipitur & econuerſo: unde frequenter terra quæ ſpherica eſt per orbem ſignificat ut orbis terrarum. Verũ & ſi ſit omnis orbis ſphæra: nõ tamẽ omnis ſphæra eſt orbis. Orbis enĩ eſt ſphæra quæ duabus terminatur ſuperficiebus cõuexa. ſ. exteriore q̃ ſphæræ ẽ neceſſaria: & altera ĩteriore & concaua. Quod ſi ſint ipſe duæ ſuperficies concentricæ habentes. ſ. unũ centrum erit ipſe orbis uniformis & æque ſpiſſitudinis. Sed ſi earum ſint duo cẽtra orbis difformis reperitur in

Angular Gemstone

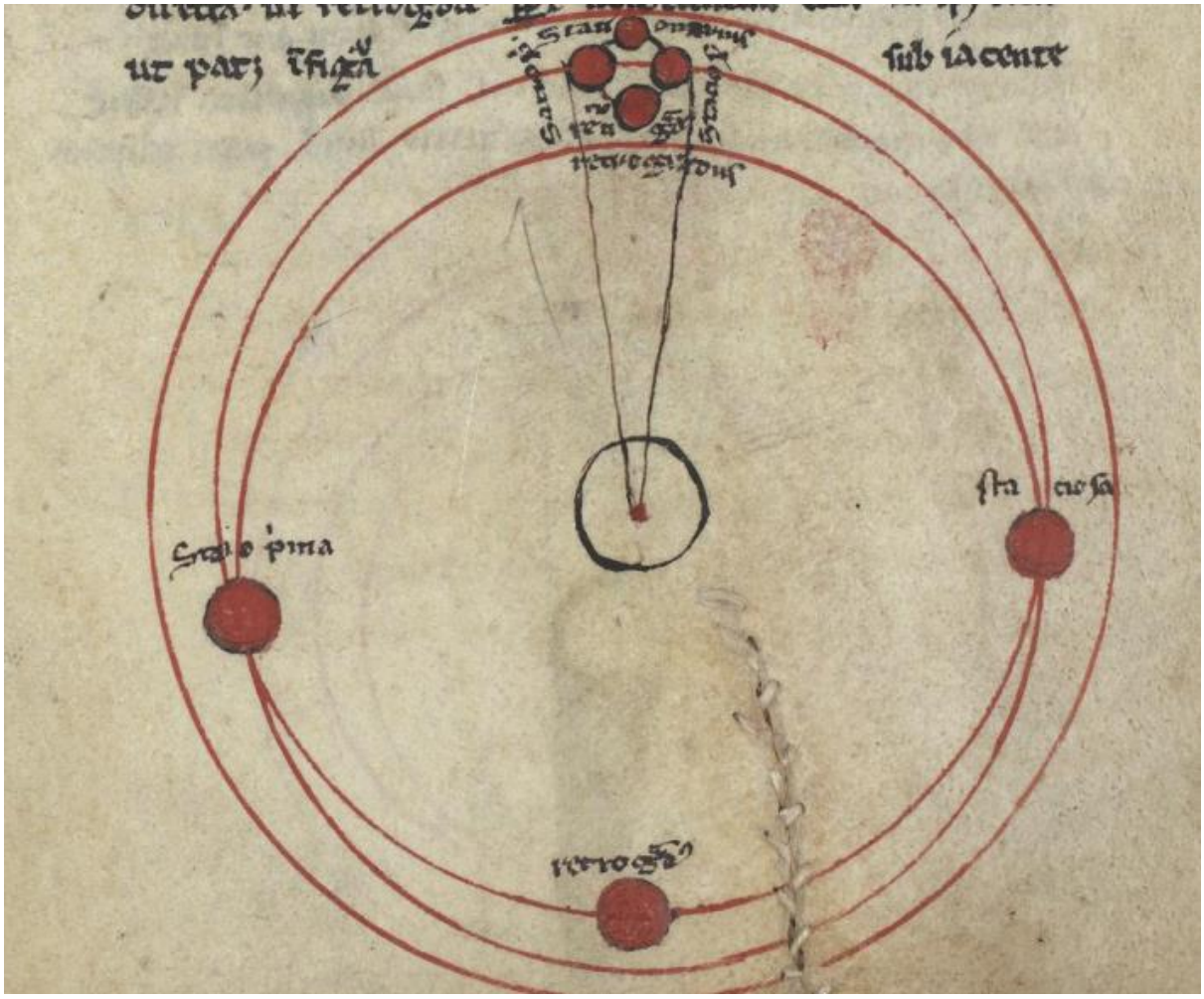
Same author

Shows cyclical 2d diagram

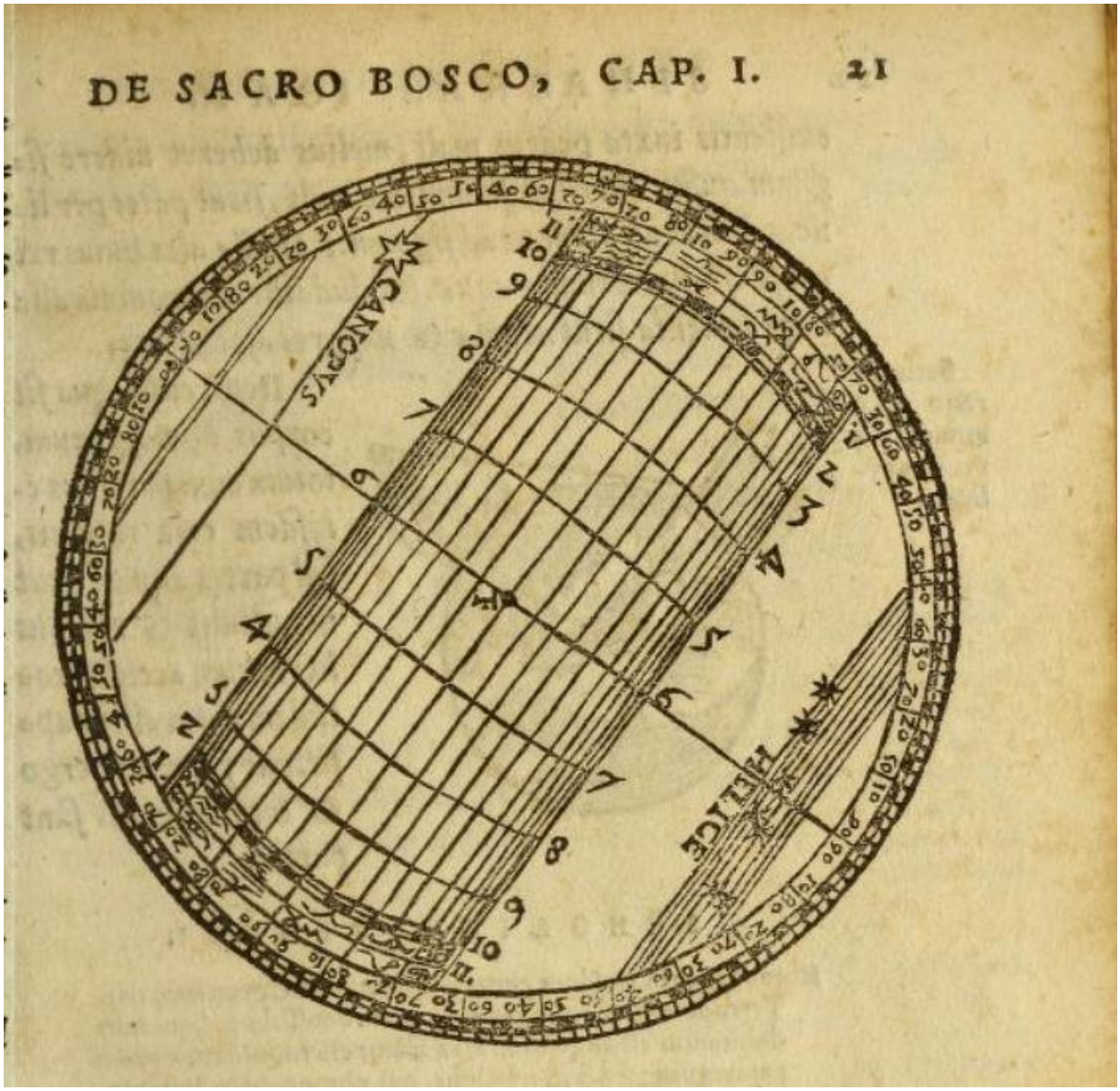




On adjacent preceding page shows an Astronomical Tree



Further in almost a syncretisation of the 3d tree with the 2d cyclical ring.



Same author combines an unusual 3d central pillar to a rotational diagram. Creating a flat gyroscope.

*

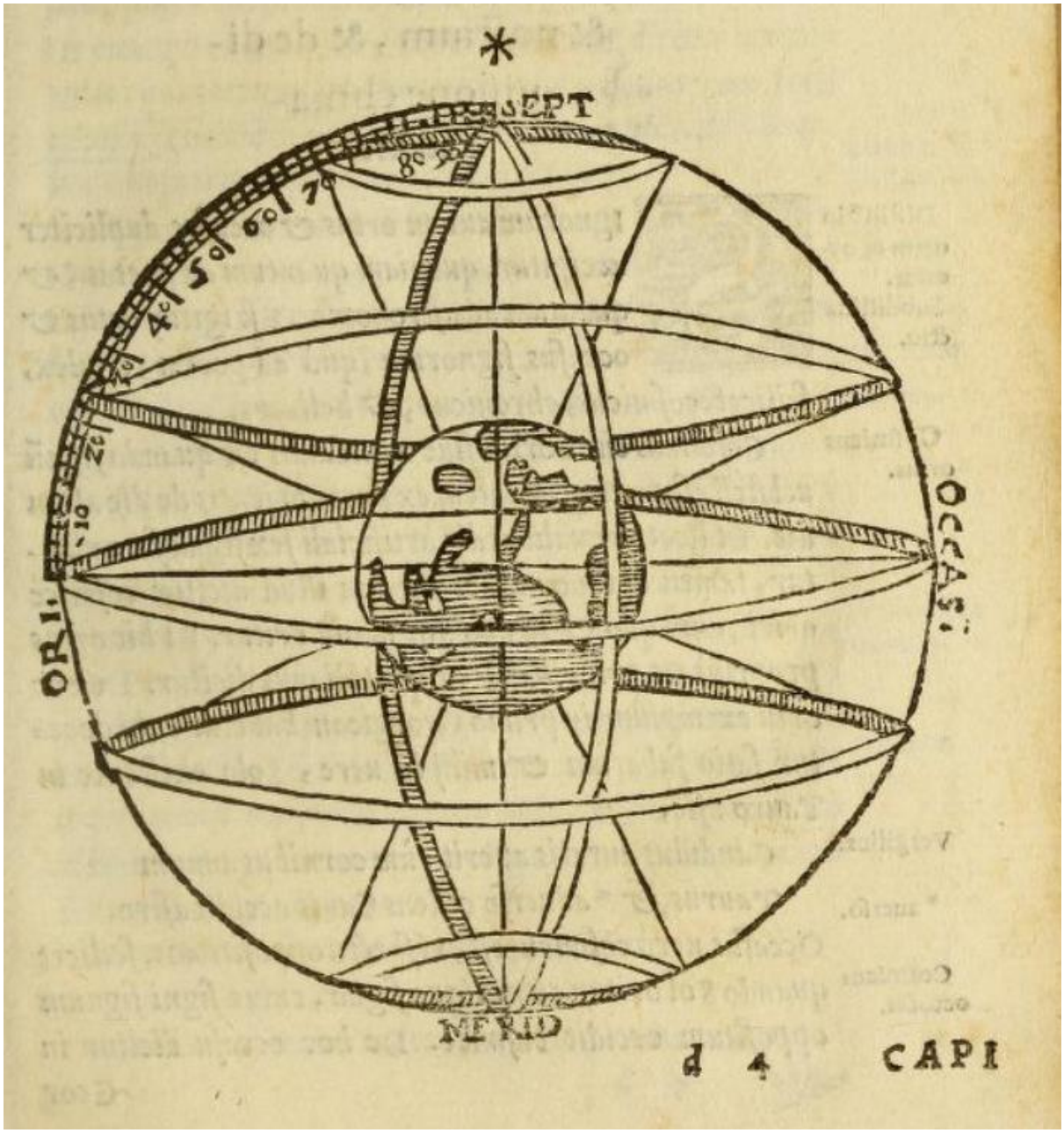
Circuli maiores in ſphæra.

HOrum autem circulorum quidam ſunt maiores, quidam minores, ut ſenſui patet. Maior autem circulus in ſphæra dicitur, qui deſcriptus in ſuperficie ſphæræ ſuper eius centrum diuidit ſphæram in duo æqualia. Minor uerò, qui deſcriptus in ſuperficie ſphæræ eam non diuidit in duo æqualia, ſed in portiones inæquales.

Circuli minores.

Inter circulos uerò maiores, primò dicendum eſt de æquinoctiali.

DE



Pathways matching Tree of Wyrd

Al modo d'alphagrano, la diſtantia è 109037 è mezo miglia, per piglia-
re le miglia, altrimenti come è detto. &c.

Et dalla terra al conuexo della Luna, & concauo di ☿ è ſemidiame-
tri 64 & un ſeſto.

Et dalla terra al conuexo di ☿ & concauo di ♀ ~ 167.

Et dalla terra al conuexo di ♀ & concauo del ☉ ~ 1120.

Et dalla terra al conuexo del ☉, & concauo di ♂ ~ 1220.

Et dalla terra al conuexo di ♂, & concauo di ♃ ~ 8376.

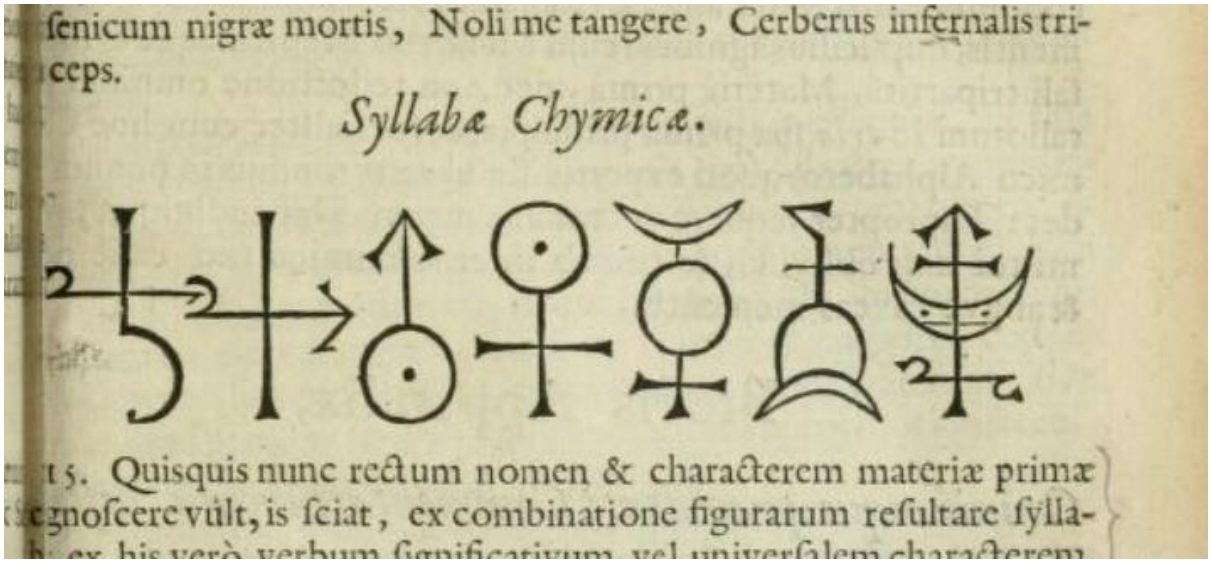
Et dalla terra al conuexo di ♃ & concauo di ♄ ~ 14405.

Et dalla terra al conuexo di ♄ & concauo dell'8 20110.

OPERIS
HILOSOPHICI
Glyphica Hebdomas,

Seu

TYPICA PERTECTIO.

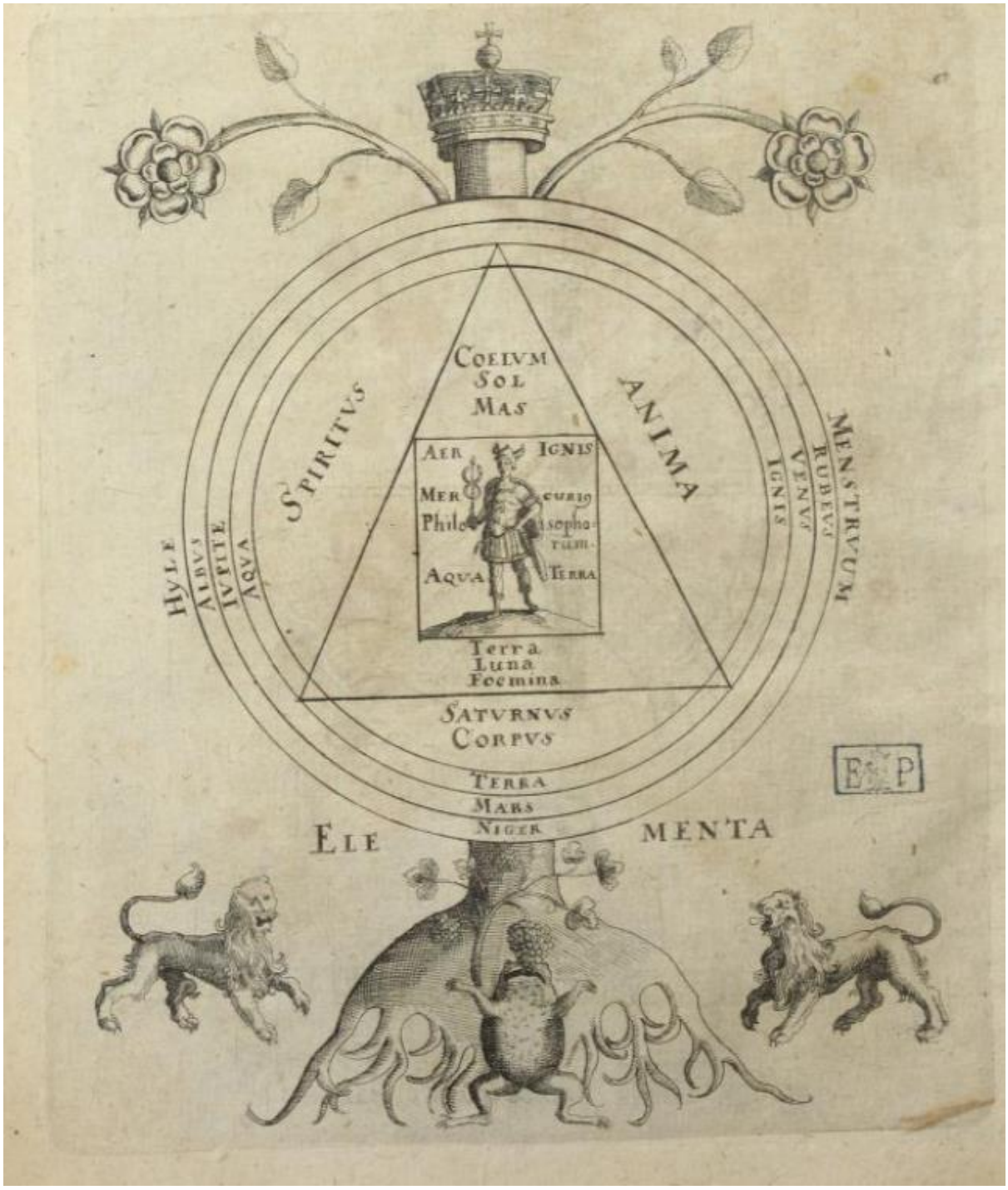

ſenicum nigræ mortis, Noli me tangere, Cerberus infernalis tri-
ceps.

Syllabæ Chymicæ.

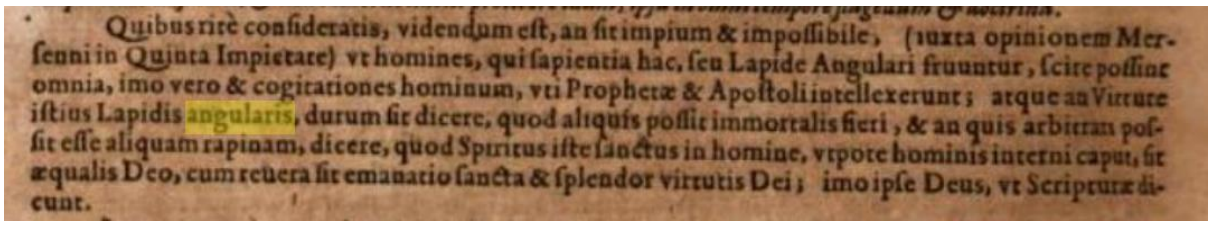
t 5. Quisquis nunc rectum nomen & characterem materiæ primæ
gnoſcere vult, is ſciat, ex combinatione figurarum reſultare ſylla-

Thomas Vaughan could be the anonymous author of the treatise *Reconditorium ac Reclusorium Opulentiae Sapientiaeque Numinis Mundi Magni, cui deditur in titulum CHYMICA VANNUS... Amstelodami... Anno 1666*, i. e. a mysterious masterpiece of the hermetic tradition.

Samuel Norton Lapis Triangulus 1630

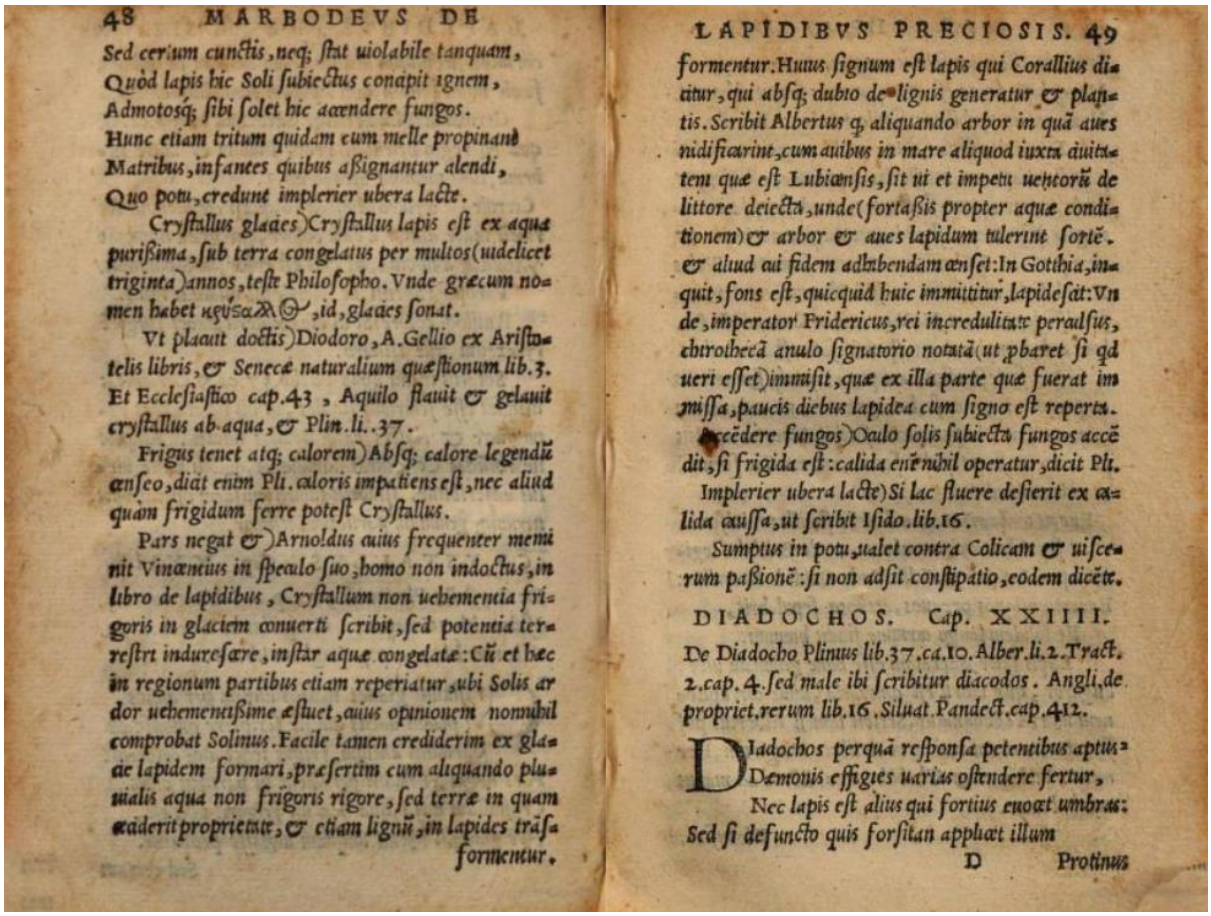


Lapis Angularis – Fludd



Quibus ritè consideratis, videndum est, an sit impium & impossibile, (iuxta opinionem Mersenni in Quinta Impietate) vt homines, qui sapientia hac, seu Lapide Angulari fruuntur, scire possint omnia, imo vero & cogitationes hominum, vti Prophetæ & Apostoli intellexerunt; atque an Virtute istius Lapidis angularis, durum sit dicere, quod aliquis possit immortalis fieri, & an quis arbitram possit esse aliquam rapinam, dicere, quòd Spiritus iste sanctus in homine, vtpote hominis interni caput, sit æqualis Deo, cum reuera sit emanatio sancta & splendor virtutis Dei; imo ipse Deus, vt Scripturæ dicunt.

Lapidus Angularis, Lapide Angulari, Quadrangulus



48 MARBODEVS DE

Sed cerium cunctis, neq; ſtat uiolabile tanquam,
Quòd lapis hic Soli ſubiectus conapit ignem,
Admotoſq; ſibi ſolet hic accendere fungos.
Hunc etiam tritum quidam cum melle propinant
Matribus, infantes quibus aſſignantur alendi,
Quo potu, credunt implerier ubera lacte.

Cryſtallus glacies) Cryſtallus lapis eſt ex aqua puriſſima, ſub terra congelatus per multos (uidelicet triginta) annos, teſte Philoſopho. Vnde græcum nomen habet κρύσταλλος, id, glacies ſonat.

Vt plauit doctis) Diodoro, A. Gellio ex Ariſtotelis libris, & Senecæ naturalium quæſtionum lib. 3. Et Eccleſiaſtico cap. 43, Aquilo flauit & gelauit cryſtallus ab aqua, & Plin. li. 37.

Frigus tenet atq; calorem) Abſq; calore legendũ cenſeo, dicit enim Pli. caloris impatiens eſt, nec aliud quàm frigidum ferre poteſt Cryſtallus.

Pars negat &) Arnoldus cuius frequenter memi nit Vincentius in ſpeculo ſuo, homo non indoctus, in libro de lapidibus, Cryſtallum non uehementia frigoris in glaciem conuerti ſcribit, ſed potentia terreſtri indureſcere, inſtar aquæ congelatæ: Cũ et hæc in regionum partibus etiam reperiatur, ubi Solis ardor uehementiſſime æſtuet, cuius opinionem nonnihil comprobat Solinus. Facile tamen crediderim ex glacie lapidem formari, præſertim cum aliquando pluuialis aqua non frigoris rigore, ſed terræ in quam ceciderit proprietate, & etiam lignũ, in lapides trãſformentur.

LAPIDIBVS PRECIOSIS. 49

formentur. Huius ſignum eſt lapis qui Corallius dicitur, qui abſq; dubio de lignis generatur & plantis. Scribit Albertus q, aliquando arbor in quã aues nidificarint, cum auibus in mare aliquod iuxta duitatem quæ eſt Lubicenſis, ſit ui et impetu uentorũ de littore deiecta, unde (fortaſsis propter aquæ conditionem) & arbor & aues lapidum tulerint ſortẽ. & aliud ad fidem adhibendam cenſet: In Gothia, inquit, fons eſt, quicquid huic immittitur, lapideſcit: Vnde, imperator Fridericus, rei incredulitate peraulſus, chirotheca anulo ſignatorio notata (ut pbaret ſi qd ueri eſſet) immiſit, quæ ex illa parte quæ fuerat immiſſa, paucis diebus lapidea cum ſigno eſt reperta.

Accẽdere fungos) Oculo ſolis ſubiecta fungos accẽdit, ſi frigida eſt: calida enĩ nihil operatur, dicit Pli.

Implerier ubera lacte) Si lac fluere deſierit ex calida cauſſa, ut ſcribit Iſido. lib. 16.

Sumptus in potu, ualet contra Colicam & uiſcerum paſſionẽ: ſi non adſit conſtipatio, eodem dicẽte.

DIADOCHOS. Cap. XXIIII.

De Diadocho Plinius lib. 37. ca. 10. Alber. li. 2. Tract. 2. cap. 4. ſed male ibi ſcribitur diacodos. Angli. de propriet. rerum lib. 16. Siluat. Pandect. cap. 412.

Diadochos perquã reſponſa petentibus aptus
Dæmonis effigies uarias oſtendere fertur,
Nec lapis eſt alius qui fortius euocat umbras:
Sed ſi defuncto quis forſitan appliæt illum

D Protinus

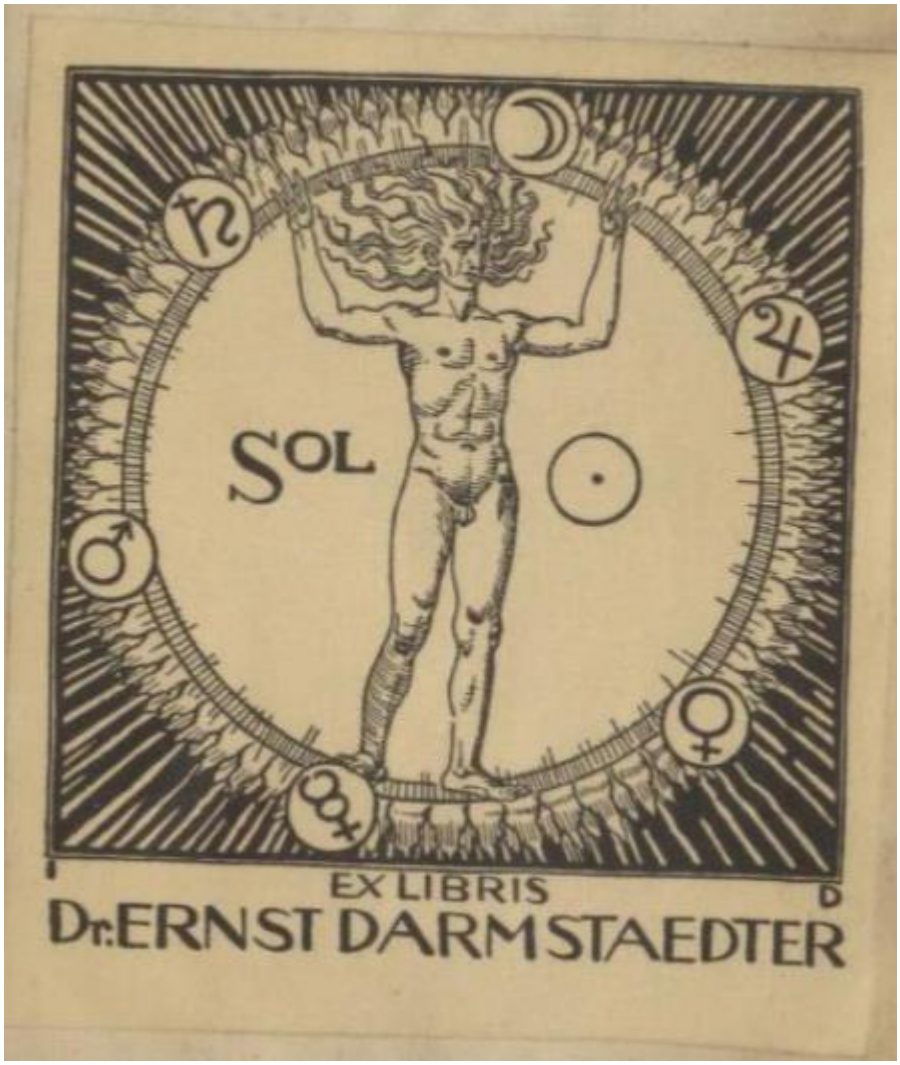
It was believed that crystal was formed from frozen ice.

Crystal stone is made from pure water, flowing underground for many (namely thirty) years, as Philosopher Philo attests. Hence it has the Greek name Cry[h]alus, meaning 'water-like,' that is, it resonates with glades.

It is not difficult to exchange this element for another – fire, viz. lightning.

Marbodei ... De lapidibus preciosis enchiridion, cum scholijs Pictorij Villingensis. Eiusdem Pictorii De lapide molari carmen 1531

Nice illustration in marbodie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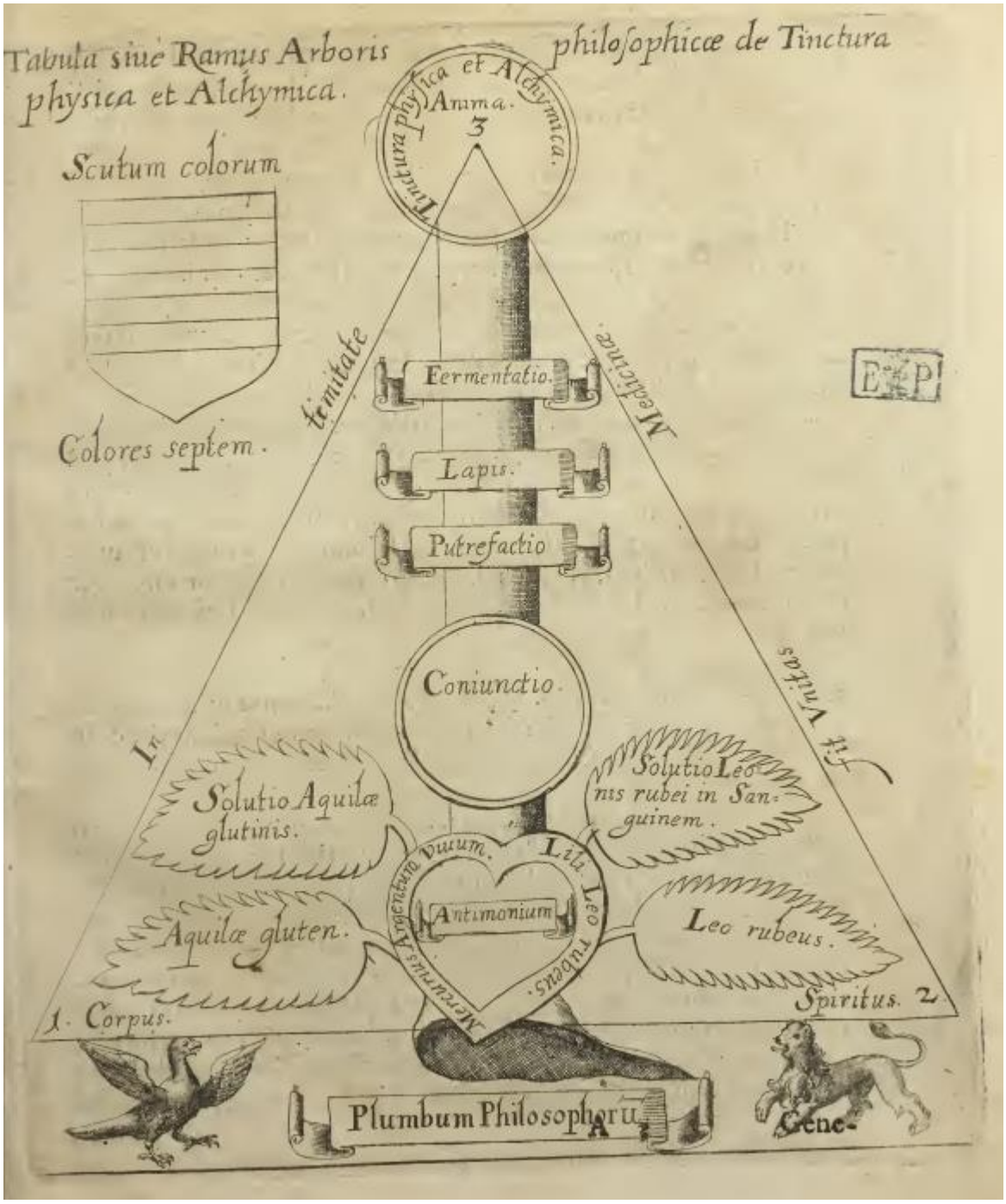
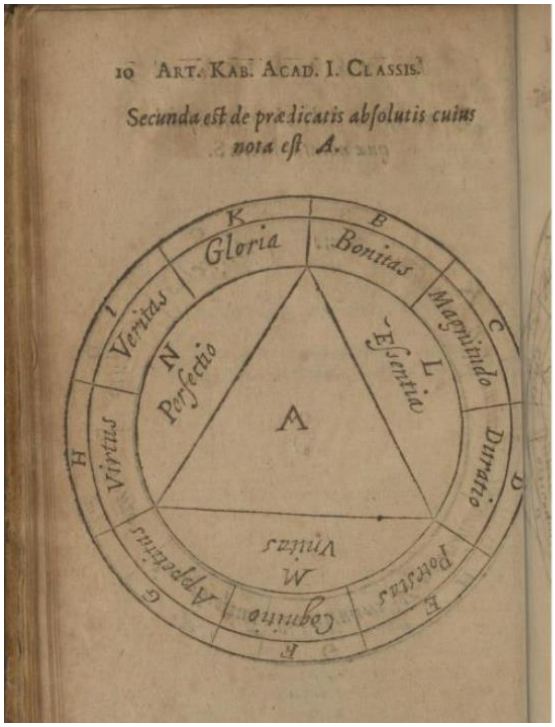


Sigils from Kabbalah Book



Artis kabbalisticae, sive sapientiae divinae academia; in novem classes ... digesta

By: Morestel, P. (Pierre)

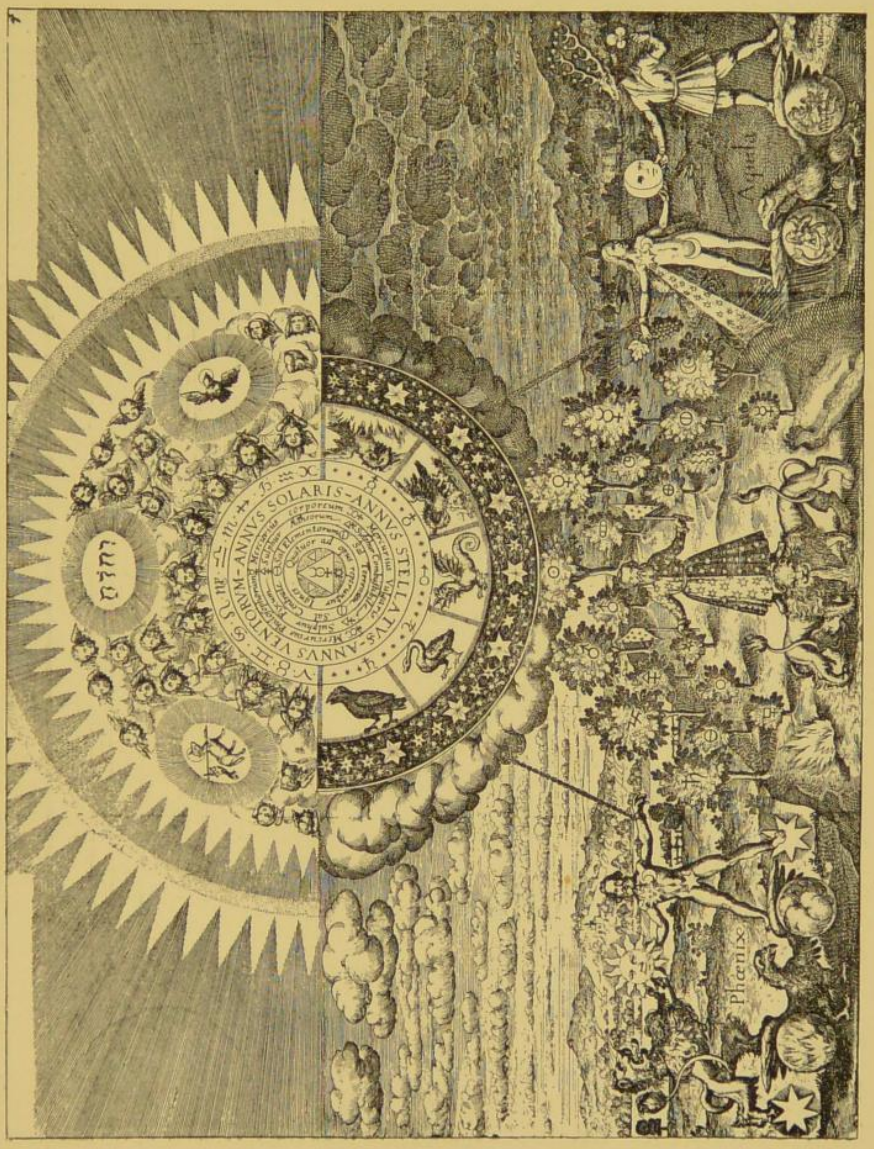
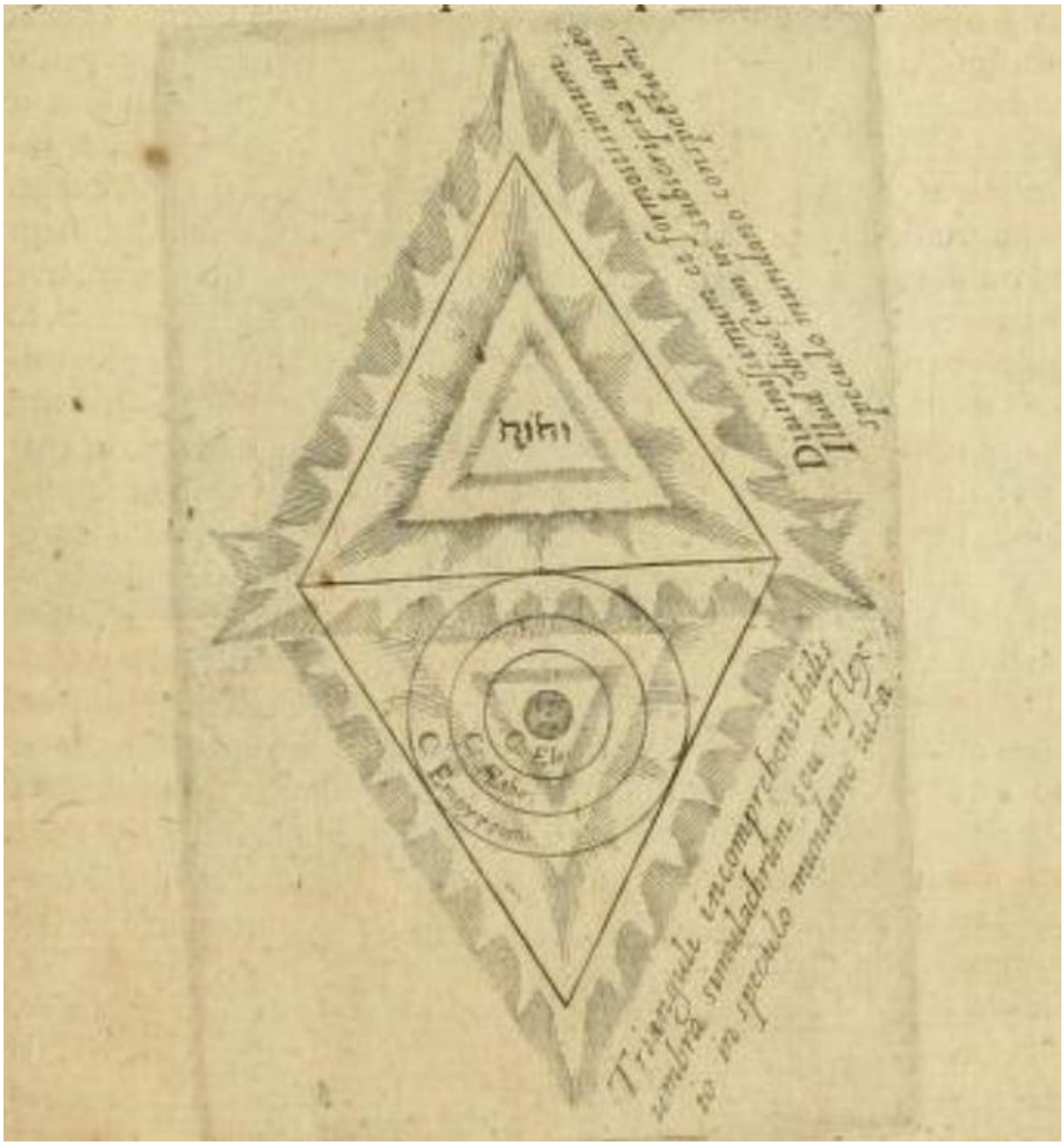


FIGURE IV.

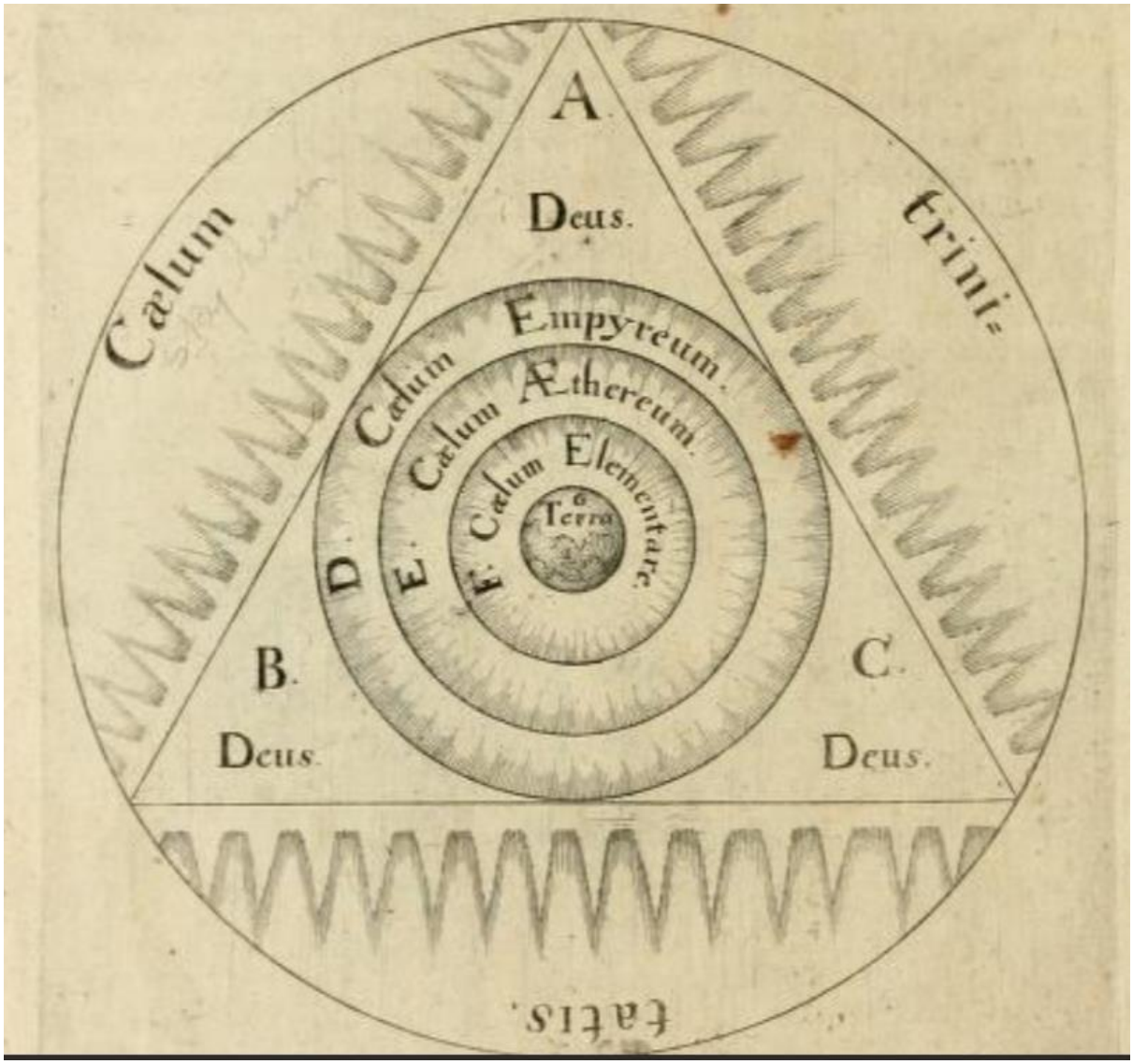
More Fludd, this time a di-tetrahedron or Triangulo Aequilaterati. Very unusual to see a double-tetrahedron in alchemical works.



"Just as in a body the three angles of a triangle are found distinct from each other, yet they exist in a single subject, so in the unity of the Godhead there exist three distinct persons, not in any way divided from unity. And, as it seems to us, that incomprehensible and infinite extension of the divine Trinity can not ineptly be described according to human understanding by the following demonstration."

Aut *in forma Trianguli*, quoniam, ut in corpore Triangulari tres reperiuntur anguli distincti in unico subjecto, sic in unica Deitate existunt tres personæ distinctæ, nullatenus ab unitate divisæ. Atque, ut nobis videtur, non ineptè potest incomprehensibilis illa & infinita Trigoni divini extensio secundùm humani captus possibilitatem describi demonstratione sequenti.

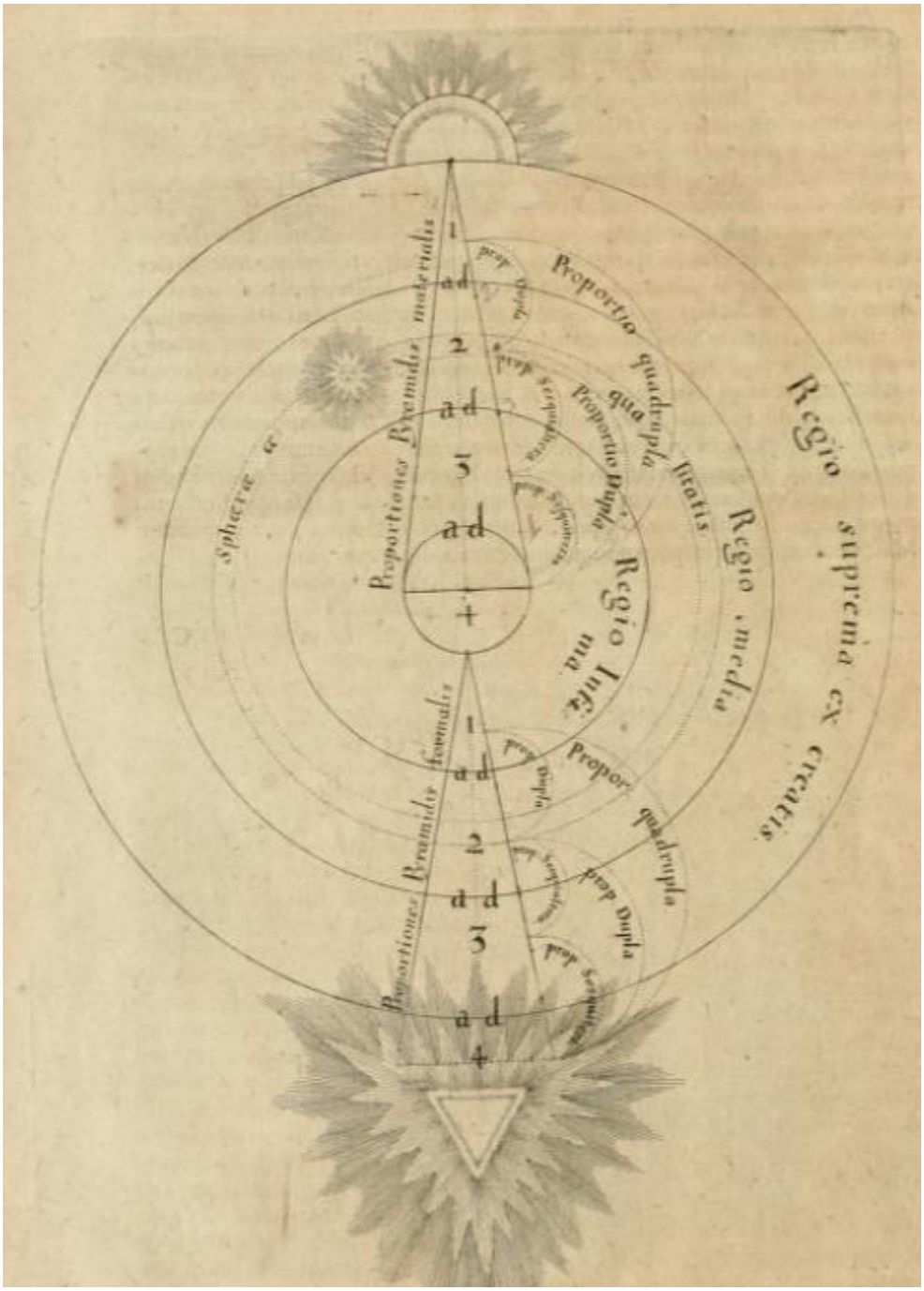
DEMONSTRATIO.



ma triangularis ſit figura inter omnes in rerum natura minimè capax, quod tamen trina hæc eſſentia, propter trinitatem perſonarum, & earundem in divinitate æqualitatem, Triangulo æquilaterali comparata, ſit extra omnem naturam extenſa & adeò capax in natura ſua, ut, etiam figuram in omni rerum univerſitate caqaciſſimam, nimirum circularem, infinitate ſua comprehendat. Deſcripſimus itaque hoc loco DEUM, quatenus intra omnia eſſe dicitur, utputa quatenus ubique dicitur eſſe præſentialiter; At verò quatenus *Triſmegiſtus* appellavit *mundum ipſius* DEI *imaginem*, eatenus ipſius DEI imaginem & ſimulachrum in mundi Spiritu, tanquam effigiem humanam in ſpeculo conſpici dicimus; Neque enim potuit in mundi ſpeculo quicquam videri, priuſquam DEUS ei reluxit; non magis, quàm hominis effigies in ſpeculo abſq; ignis vel Solis lumine poteſt percipi: DEUS autem ante mundi creationem ſibi ipſi tantùm reluxit, & in ſeipſum reflexit ardorem ſuum, teſte *Triſmegiſto*. At cùm mundum creare voluit, mutavit formam ſuam & univerſa ſubitò revelata ſunt, omniaq; in lumen converſa, ut *in* 1. *Pimand.* habetur. Itaque DEUS occultus jam faciem ſuam ſplendidam in ſpeculo mundano, ſuo lumine inactuato, manifeſtavit, ideamque ſuam nobis & creaturis ſuis per ſacroſanctum illud donum aſſiduè communicat, quia mundum hunc viſibilem & externum ad opificis exemplum formatum dixerunt Sapientes. Ut igitur facies hominis in ſpeculo per reflexionem videtur, ſic trina unius eſſentiæ diſtinctio in ſpiritum univerſum mundi undiq; reflectitur. Cujus rei demonſtratio in ſequenti exemplo ad oculum patet.

"The triangular figure is least capacious among all in nature, yet it bears this distinction, due to the Trinity of persons and the equality of their divinity."

" The equilateral triangle, compared to nature, is extended beyond all natural capacities and therefore so capacious in its nature that it comprehends even the most perfect figure in the entire universe, namely the circular, with its infinity. We describe God in this place, insofar as He is said to be beyond all things, as indeed He is said to be present everywhere; but also insofar as He has been called the 'world-maker,' the image of God Himself, and likewise the likeness and image of God in the spirit of the world, as if seen in a mirror. And nothing could be perceived in the world's mirror before God shone forth; no more than the image of a man can be perceived in a mirror without the light of fire or the Sun. But God, before the creation of the world, shone only to Himself, and turned His own heat back onto Himself, as witnessed by Scripture. But when He wished to create the world, He changed His form, and all things were suddenly revealed, and everything turned into light, as it is held in 1st Peter. Therefore, God, once hidden, manifested His splendid face in the worldly mirror, dimming His own light, and continuously communicates His idea to us and His creatures through this sacred gift, because the Wise have said that this visible and external world is formed according to the example of the maker. Therefore, just as the face of man seems to be reflected in a mirror, so the trine essence is reflected everywhere in the spirit of the universe. The demonstration of this truth is evident in the following example."


Regio suprema ex crais
Regio media
Regio ma
Proportio quadrupla
Proportio Dupla
Proportiones Pyramidis materialis
Proportiones Pyramidis formalis
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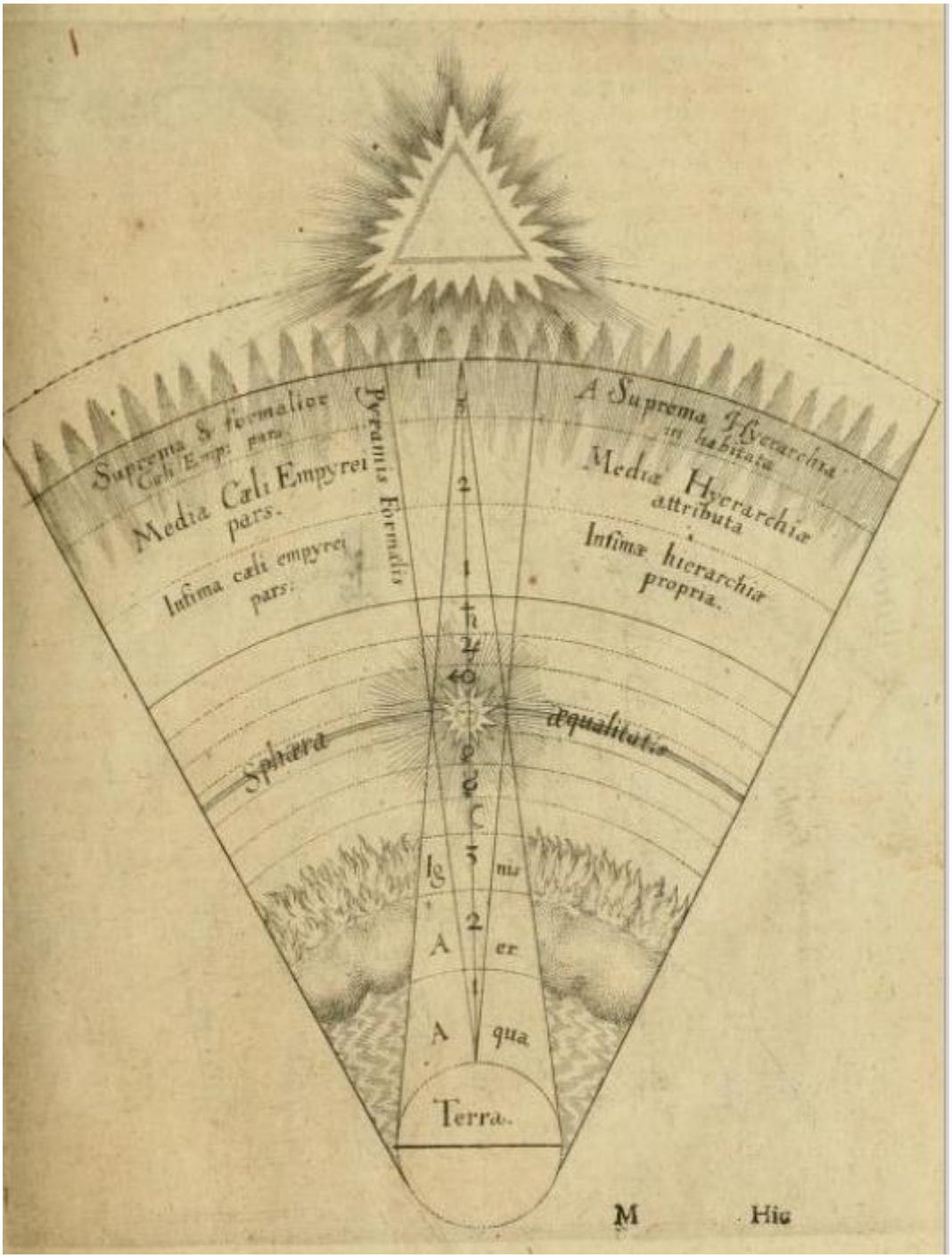
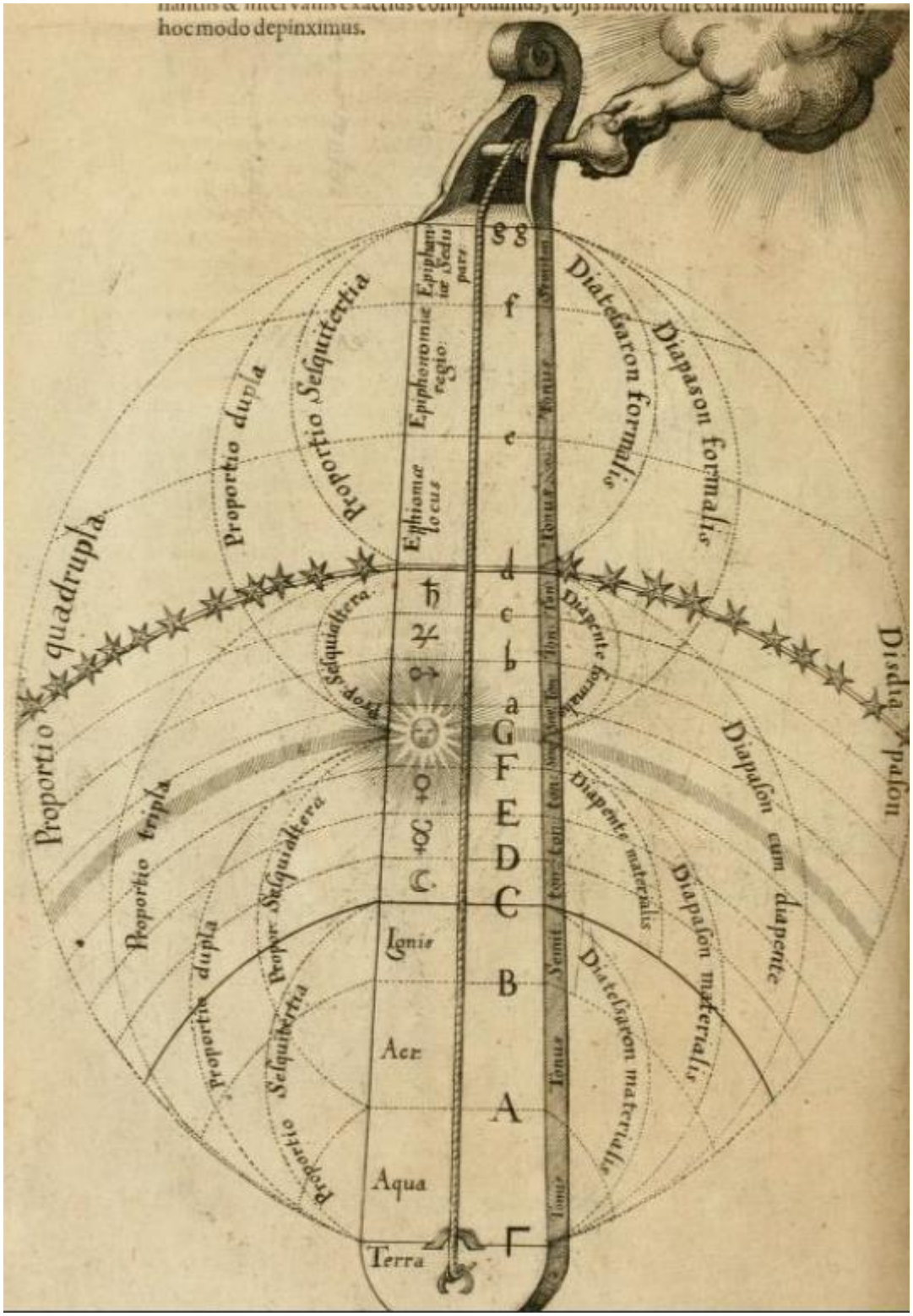
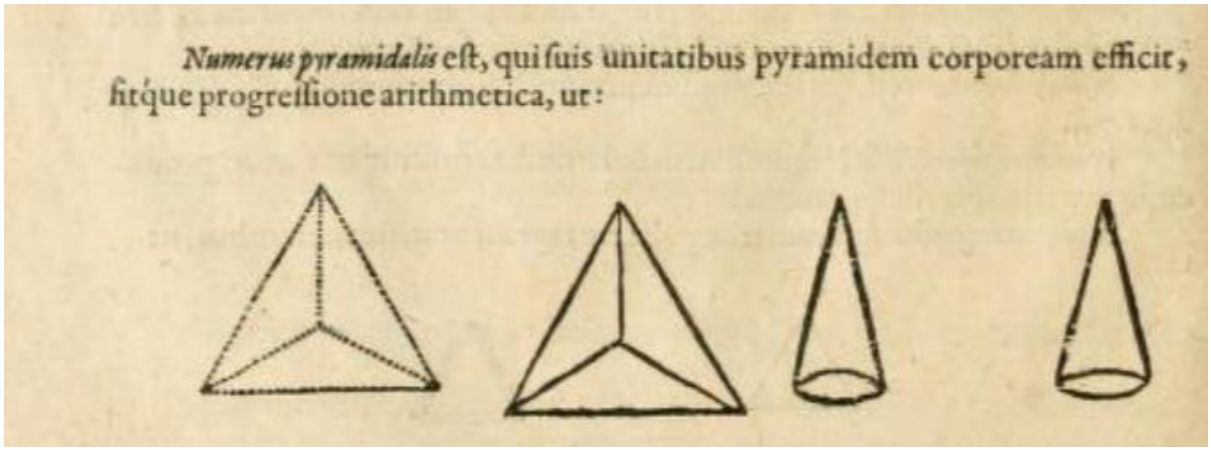


Fludd using the equilateral triangle…

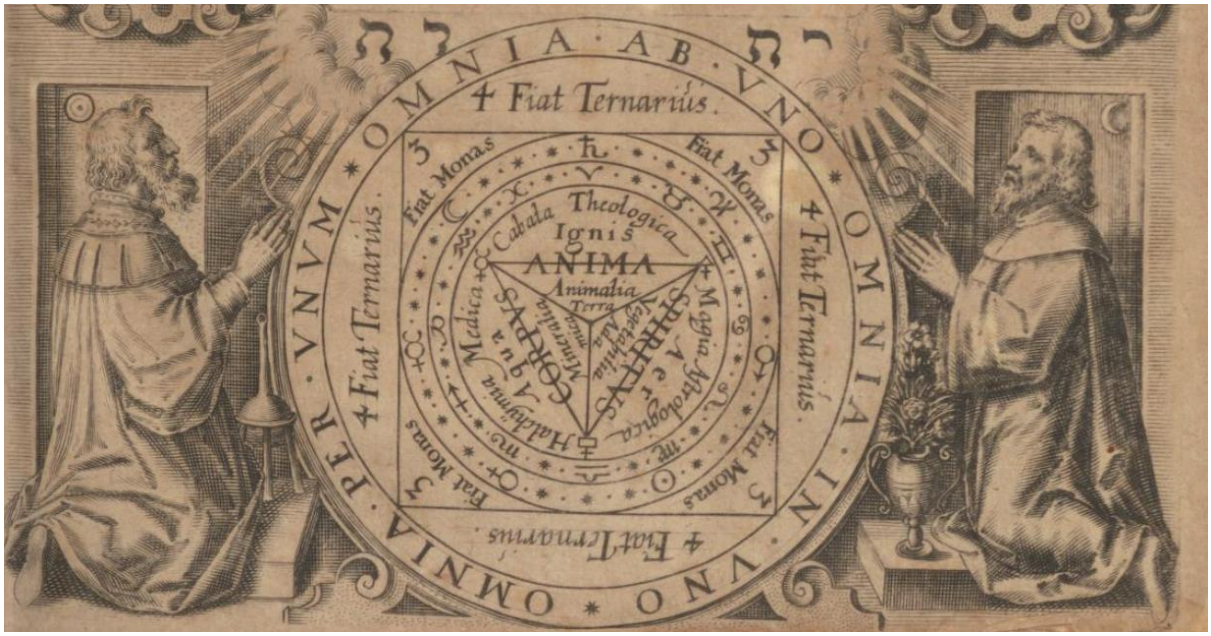
The sun showing two esoteric modes

hoc modo depinximus.





Tetrahedrons by Fludd



Significant image from the Opus Chymico Medisum by Ioannis Danielis Mylli 1618 – this image features the tetrahdron marked with nine angles or elements, surrounded by the seven planetary spheres. The conjuntionis of Sol and Luna are on either side worshipping this holy design. The focus on the tetrahedron is remarkable as is the correct order of planets – whatever this tradition, it bears closer inspection.

VICE VERSA · OCCVLTVM · AQVA CVM IGNE · TANDEM IN GRATIAM REDIT · MANIFESTVM ET FIAT
DOMICILIVM Stellarum.
DOMICILIVM Elementorum.
IOANNIS DANIELIS MYLII
Vetterani Hassi M.C.
OPVS MEDICO-
CHYMICVM:

This central motif features the correct rotational helix of the Tree of Wyrd moving counterclockwise from luna – mercury – venus – sol – mars – Jupiter – Saturn

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STAR NAMES

ANT-ĀR-ES, or *AN-TA'-REZ*, (α) Scorpii, "the rival of Mars." Situated in the heart of the Scorpion. Fiery red and emerald green in color. It culminates July 11th.

ARC-TŪ-RUS, (α) *Boötis*, "the leg of the lance-bearer," or "the bear-keeper." Situated in the left knee of the Herdsman. Golden yellow in color. It culminates June 8th.

DABIH (dā'-be), (β) *Capricorni*, "the lucky one of the slaughterers," or "the slayer's lucky star." Situated in the head of the Sea-Goat. It is an orange-colored star, and culminates Sept. 10th.

DĒ'-NEB, or ARIDED (ar'-i-ded (α) Cygni, "the hen's tail," "the hindmost." Situated in the tail of the Swan, and at the top of the Cross. Brilliant white in color. It is approaching the earth at the rate of thirty-six miles per second. It culminates Sept. 16th.

MI'-RA
(mīra
or
mē'ra), (o) *Ceii.*
Situated in the neck of Cetus.
A famous variable, flushed yellow in color. It culminates Dec. 15th.

NAOS
(nā'-os), (ζ) *Argus*, "the ship."
Situated in the stern of the Ship. It culminates Mar. 3d.

RIGEL (ri'-jel),(β) *Orionis*, "the [left] leg of the Jabbah, or giant."
A bluish-white star which is receding from the earth at the rate of ten miles per second. It culminates Jan. 20th. This star is sometimes called Algebar (al'-je-bär).

SIR'-I-US, (α) *Canis Majoris*, "the sparkling star or scorcher."
Situated in the mouth of the Great Dog. Brilliant white in color. The brightest of the fixed stars. It culminates Feb. 11th.